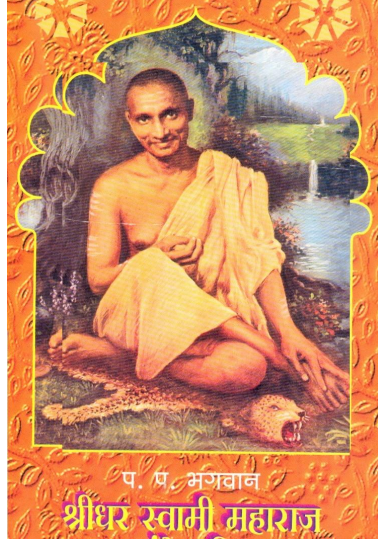
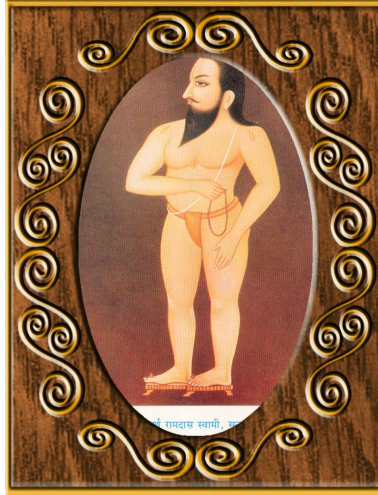


|| **SADGURU BHAGWAN SHREEDHAR SWAMI MAHARAJ** ||

|| **Namah Shantay Diwyay Satya Dharm Swarupine | Swanandamrut Truptay
Shridharay Namoh Namah ||**



|| **Jay Jay Raghuveer Samarth ||**



**Adinarayanam Vishnum |
Brahmananch Vasishthakam |
Shriramam Marutim Vande |
Ramdasanch Shridharam ||**

The present book is an offering to the great spiritual master Sri Sridhar Swami Maharaj who dedicated his life for the transformation of totality, as per directions of his Guru Sri Samarth Ramdas Swami. The powerful "Dharma Centre" established in his ashram at Varadpur, Karnataka is a source of inspiration to the seekers worldwide.

“To all those who approach me, I shall see that they attain the highest..
...Whatever was worth achieving, I had achieved long back, still all my efforts are aimed at transformation of totality...and this shall continue...”

-Sridhar Swami

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LIFE & EVENTS

Shree Swami Sridhar Maharaj was born on 7-12-1908 in Lad Chincholly, near Gulbarga in Karnataka. Every moment of his life was dedicated in the service of the divine.

Before attaining MahaSamadhi on 19-4-1973 at the Varadpur Ashram, Sagar, Karnataka where he established the “Dharma Dwaja”, he inspired the masses and reinforced the principles of “Sanatan Dharma”.

In 1948, Swami Sridhar Swami came to Rishikesh after eight months of “Tapas” at Uttarkashi. Swami Sivananda, founder of Divine Life Society, Rishikesh immediately recognized him by his divine radiance and welcomed him and offered Pranams to the great saint. Swami Sivanada told his disciples “ I walked a lot, but I have never seen “Tejasvi” & “Tapasvi” of the order of Sridhar Swami Maharaj. “Akhand Brahmanishta” and “Purna Gyani” such is the nature of Sridhar Swami. ”

Karpatriji Maharaj in Kashi has said “In present age, Samarth Ramdas has himself come in the form of Sridhar Swami. Dharma’s establishment and social transformation has all been made possible by Sridhar Swami’s “Akand Tapas”.

Ma Anandmayi on meeting Swamiji declared “ We are all walking up the hill of “Parmarth”. Path is narrow and extremely difficult. Established on the top of the hill is seen Sadguru Sridhar Swami Maharaj”.

Prabhavati Raje, the ardent disciple of Raman Maharshi after passing away of her Guru, came across Swamiji Receiving his blessings she said “Sridhar Swami’s darshan has made me realize the presence of Maharshi”.

Shrengeri’s Shankaracharya Swami Abhinava Vidyateerthji once brokeed his journey to Delhi at Hoshangabad when he came to know of Sridhar Swami’s stay there. He had the Darsan and offered the holy seat of Shrengeri Peeth to Swamiji. Swamiji smiled and showered his blessings.

Once, Satya Sai Baba along with his disciples went to Varadpur Ashram to see Swamiji . On reaching the Ashram, he asked his disciples to

maintain perfect silence and declared “Brahma” himself was performing “Tapas” there. Swamiji came out of his cottage and blessed all.

Swami Chinmayananda, founder of the Chinmaya Mission once came across Swami Nityanada, a disciple of Sridhar Swami at “Saandepany” Ashram, Mumbai. On meeting him he offered pranams to Swamiji and said “Your Sadguru is this world’s greatest treasure. There is no limit to his Divine powers and Tejas. I have realized this myself.”

Swamiji spent his complete life aimed at transformation of totality. His Akhand sadhana during last eight years was restricted at Varadpur Ashram, Sagar which he established as the power centre for all aspirants. Swamiji’s sankalpa of transformation stands firm.

UNIVERSAL RELIGION RENAISSANCE

You destroy no doubt darkness of the world. Cooling the burnt hearts with your nectorial rays. Dispel the gloomy atmosphere of universe. You are the only religion of the earth. The ever shining moon of calm and quiet.

You lead oneself to the absolute delight indeed and mould his life into perfect purity. Disinfect the World and fill it with highest joy. Producing everlasting Immortal life. You shine on universe, the sovereign religion of mankind.

One who is afflicted with worldly desires and eager for true delight. Depends on you and you alone like the chakora bird. You are the only source of all who hanker after liberation. No worldly miseries exist in your purest presence. Oh; dot less moon, the highest religion of world. You, born of the supreme ocean of unbound Bliss. You blossom the lotus heart in the wide world You deliver unsensual delight to one and all. Oh; the ever pleasing moon of substantial joy. The matchless omniscient universal religion.

You profess to one and all alike in universe. No delusive duality hides in your wide abode. You address everyone that thou art, the absolute delight and liberate from cruel worldly desires for ever, Oh; the most liberal religion of world abroad. The world existing religions are your rays of world religion. You shine with your own luster for all at all times. You indicate the utmost delight eternal and infinite. The ancient Vedas reveal your sublime glory. Every one bows to you kneeling his knees on the ground.

-SADGURU SHREEDHAR SWAMIJI

MILESTONES

Birth : Lad Chincholi. On Datt Jayanti. At 7:00 pm. Date :07/12/1908.

Childhood and primary education : At Hyderabad, from 1912 - 1923.

Higher education : At Pune, from 1923 - 1927.

Arrival at Sajjangad : Vijayadashami, 1927.

Blessed by Shree Samarth : On Dasnavmi, 1930.

Left for southern India on the orders of Shree Samarth : On Dasnavmi, 1930.

Became Sanyasi : At Shigehalli, 1942.

Toured all over India for religious upheaval : 1942 - 1958.

Continuous sadhana in solitude : From 1958 - 1973, at Varadpur.

Left his mortal body and took Samadhi : At Varadpur, on 19/04/1973, at 9 : 00 am.

“WANT”

A Poem By

Bhagwan Sri Sridhara Swami Maharaj

***“Want drives the divine delight
Want shuts out the spiritual Light
Want is the creator of vice
Want is the Mother choice.***

***Want ruins the future whole
Want destroys the highest goal
Want vanishes the knowledge of soul
Want produces the evils roll.***

***Want is foolishness in one’s self
Want says satan, I myself
He who wants, dares nothing
To fulfil want, does anything.***

***Want gets facilities increase
Want puts never at ease
Want makes one slave to others
Devoid of want is the master of masters.***

***Want is the Evil’s playground
To Satan this want is bound
Want carries one to the hail
Want is the sorrow’s special mail***

***As one goes, increasing wants
Sure he surrenders to many faults
Ever he is unsatisfied
To him the pain is ever guide.***

***Uneasy is the head that weats want
Merry and calm which bears no want
I say him happy who has no want
How thou art the ruiner Oh want***

***I say him God who wants nothing
Wantless mind gains everything
Omnipotent is the wantless mind
Ever pitiful is the wantful mind***

*How cruel O Want! You are
From God you carry us far
It is you who called delusion
To give you up is the best solution.*

*Vice not virtue on account of you
Dirty is fair on account of you
How strange the power which you have got
Made all mad their sorry lot.*

*Oh! Want you are a foe to the humanity
Oh want you are the destroyer of unity
It is you that make the might is right
It is only for you the wordly fight*

*Even a king you make a beggar
Even a sage a laughing figure
Thy salvation is, I say, the salvation
Thy bondage is the birth's foundation*

*Believe the truth I say
This body is made of clay
Allurements mere delusion
Pain you find the conclusion*

*Unsubstantial what you see
There is substantial but you never see
Know yourself you are it is
Merry yourself and be at ease*

*World is a constant change
To know, one finds strange
Wonder! I find it is
How allured by miseries.*

*Satan's mission is world certain
Here is the truth shut off with curtain
False illusions rule this world
Please take caution not to be whirled*

*How dirty you see the body itself
It cannot be loved and said myself
Luxuries are here you find mere pain
To carry you to hell, this evil train."*

BIOGRAPHY

Swamiji's father Narayanrao Deglurkar (Patki) and mother Mrs. Kamalabai Deglurkar were from Deglur, a taluka place in Maharashtra. They had 3 children, Trimbak, Godavari and Renuka. Govind died at an early age. The Deglurkar family was cursed by one Bramhan in the disguise of a cobra who was protecting them and was killed by one of their forefathers. While dying he said that your family will not survive for long. Narayanrao's parents had also died at an early age because of which Narayanrao had to face many difficulties during his lifetime. With this curse in mind and the death of Govind Mrs. Kamalabai got worried and sought the advice of one of the senior Bramhans who said that the Bramhan who had cursed the family also had given a solution that a great man will be born in the family who will remain a Sanyasi and because of whom your whole clan will be washed out of all their sins and the whole world will also be benefited by his preaching, but for this to happen you will have to go to Gangapur and get the blessings of Shree Dattguru. So they went to Gangapur and started reading the Gurucharitra repeatedly for days together. One fine morning Shree Dattguru himself appeared before them and gave them a sacred coconut to be eaten by both of them and blessed that your wishes will be fulfilled. The prayers had been answered and Mrs. Kamalabai got pregnant. Her mother took her to Chincholi, which is near Gangapur to her other daughter's place for delivery. After 9 months she gave birth to a son on the very day that Shree Dattguru was born in the year 1908. This was a clear indication that the son was a reincarnation of Shree Dattguru himself. Mrs. Kamalabai knowing all this was overjoyed. He was baptised as 'Shreedhar' on the 12th day of birth but because of her tremendous love for him she used to call him 'Raja' (The King).

When Shreedhar was 3 years old he lost his father and to add to his mother's woes he suffered an attack of small pox. But because of his mother's immeasurable love and caring and his own divine power even at that young age, he came out of it. Then started his schooling at Hyderabad's 'Vivekvardhini' school. He again fell seriously ill with some strange illness but again recovered from that, but because he had lost a lot of days at school he feared that he may fail in the examinations. Then his mother told him to constantly chant the name of

Bhagwan Ram and with that he will secure first rank in the school. He solemnly started doing that so much so, that he finally did not do any studies at all and all the time chanted the name of Ram. On the day of examination he went without reading anything and to the surprise of everybody he answered every question so nicely that he did secure first rank! Right from that moment onwards he knew that anything in this world can be achieved by simply chanting the name of Bhagwan Ram.

There was an ashram of Shree Narayan Maharaj who was a great disciple of Shree Samarth Ramdas Swami, near his home. Shreedhar used to go there daily with his mother. There was a large portrait of Shree Samarth in the ashram. Shreedhar used to stand in front of it glued to it and constantly chanting the name of Ram (Hereinafter referred to as Ramnam Jap). He even demanded a 108 beaded sacred thread for Ramnam Jap. He became obsessed with Ram and fully believed even at that tender age that Ram will pull one out of any situation if one had total faith in him; so much so, that once an elderly man sarcastically told him to jump in to a lake, knowing that he could not swim saying, I will see how your Ram saves you!. Without thinking for a moment he ran to jump but his brother and colleagues caught up with him and held him firmly to prevent him from jumping. Mind you this he did at the age of 6 years! He then started praying at all the temples in Hyderabad. Then his Threading ceremony was done. Around his house were the temples of Shree Shankar, Dattguru with the sacred tree of Dattguru and Hanuman. He started the ceremonial worship daily in these temples. He had a photogenic memory and could remember and recite even the most difficult Sanskrit prayers. All this was a God gift and was the culmination of the spiritual environment at his home. Just after Shreedhar entered the second decade of his life he lost his elder brother Trimbak. He was dumbfounded but his mother was inconsolable. Trimbak was not only the lone earning member of the family but a very loving and kind person. Shreedhar waited for some period but then could not afford to see his mother's incessant cry. He suddenly went to her and belying his age started talking to her, Why are you weeping? The soul which we loved and have now lost was in effect neither born nor has died. This body is made of elements. Birth is combination of these elements by the Ultimate Soul. Death means separation of these elements and merging of them in the Ultimate Soul. The Ultimate Soul never dies. When the soul inside the body leaves it we declare the body as dead. But the soul inside migrates to another body.

So what is lost at the time of death is just the elements and not the soul which we love. Therefore this crying is not justifiable. One who knows that the Ultimate Soul is indestructible gets freed from this cycle of birth and death. One who does not know this keeps gyrating in this cycle. The Ultimate Soul is the only truth; rest is all but an illusion. With this knowledge I am sure you will stop weeping and will be happy again.

His mother and others, who were listening, just could not believe that a 10 year old boy was saying all this. From that moment onwards not only his mother but Shreedhar also were sort of metamorphosed. Then within a year his beloved sister Godavari also died, but it did not affect either Shreedhar or his mother much as now they were endowed with the real spiritual knowledge. His mother nevertheless was fed up with all this and wanted to leave this world, her only worry being Shreedhar who was just about 11 years old, but she knew from the day Shreedhar delivered that discourse that he was no common entity and needed nobody's support. While on death bed and death approaching, she called Shreedhar by her side and asked him to treat all women in the world as his mother to uplift the state of womanhood she said this had to be done by some one to set an example in front of the world. She said that if you follow my wish our clan would end; but I am purposefully asking for it as I know; only you can do it. This is my last wish and I am sure you will not let me down. Soon she died with Shreedhar's hand in hers. Can by any stretch of imagination one find a mother and a son like these! That too about 100 years ago? No answer is needed. Such people are not born every day.

After the death of his mother Shreedhar was called by his aunt in whose home at Chincholi he was born and who had now shifted to Gulbarga, for his further education. Before that he first time read Shrimadbhagwadgita, the cornerstone of Hindu philosophy. After reaching Gulbarga being spiritual minded he thought of leaving Gulbarga as the love and affection of his aunt, he thought could have proven a hindrance in his spiritual progress. For spiritual progress he knew that he should also have the best education and hence he proposed to his aunt that he may be permitted to go to Pune to pursue his further education. His aunt agreed as Pune that time was known all over India as one of the best places for education. Through contacts he was admitted to an orphanage. Over there he used to do all the work allotted

to him and even more than that, like serving the weak and taking care of the sick children. In that orphanage itself he was affectionately called as Swami. Who knew that time that he really would become one! Because of his relentless work finally he himself fell sick. Then he decided to move out to another place where he started a new life. Most of his time was devoted to Ramnam Jap and prayers, but he was equally good in studies in Bhawe School. In the tradition which all Bramhans follow and by the Shree Samarth tradition Shreedhar started to beg for his meals at 5 homes each day. He was many times humiliated but because of his nature of never disrespecting anyone his humiliators also fell in love with him. On the other hand there were others who were constantly forcing him to eat at their place but he refused politely. In Hindu tradition a Bramhan even if he is rich is supposed to beg for his food at 5 homes daily and eat whatever he gets or nothing if he doesn't get any. Because of his loving and caring nature his new residence was now open to all poor and downtrodden students, for whom also he begged and as he had some money with him left by his parents he helped them by paying for their fees and books. This way he lost all his money and then served in a cloth store for some period for his poor colleagues, but by now he strongly started feeling that the time to leave all this and further pursue his spiritual path had come.

By this time he was respected by one and all and everyone started calling him 'Swami'. He now started his endeavour in pursuit of the God by getting rid of all organic pleasures. He started to dispose all his money to the poor and the remaining he just threw. He liked a particular sweet dish, so he bought it, kept it in front of the God and then took it away mixed the cow dung in it and ate it. The dish he so much liked now he could not even think about it. He met a person who was very religious and helpful Mr. Palnitkar during this period. Swami told him about his wish to pursue spirituality and asked for a place suitable for it. Swami had in mind Sajjangad the place where Shree Ramdas Swami (Shree Samarth) had resided 300 years ago. Mr. Palnitkar also suggested Sajjangad. Swami decided to embark on the journey to Sajjangad on Vijayadashami (An auspicious day when Hindus prefer to start any new venture and the day on which Bhagwan Ram killed the devil Ravan). Whatever was left with him along with money he simply burnt it. On the day of departure to Sajjangad which was wednesday he suddenly felt that he was going there to find out the creator of the universe who had control over the living, nonliving things

and also time and space. He meditated for a while and then wrote on a paper-

- will remain a bachelor to the core till death.
- will not touch money, even if given forcefully to poor or for a good cause
- will not become the head priest anywhere
- will keep my needs to bare minimum
- will not differentiate between men and women
- will consider every woman as my mother
- will spend my life for the benefit of society by all means
- will try my best to revive the religion to make the world happy
- For this I am hereby submitting my body to the God, now he is responsible to pull me out of the wrong track and put me on the right one, if it so happens. I am submitting this document to the sacred fire to reproduce it if the need be.

-SHREEDHAR

He then put it in the sacred fire in front of the God. Then he had lunch with Mr. Palnitkar who vowed that as Swami was embarking on his endeavour to find the Ultimate truth he for 12 years will not eat any sweets. Somebody said that without Guru's blessings everything would be worthless. Mr. Palnitkar said that you can keep the photograph of Shree Samarth on a sacred place and write the 13 letter mantra on it and place it in front of the photo, put your ears close to the photo and fullest concentration utter the mantra 3 times. Shree Samarth will bless you.

Swami then touched Palnitkar Guruji's feet, politely refused to accept the money he was giving and suddenly started his walk to Sajjangad. Everyone was so moved that all of them cried with mixed feelings of joy and sorrow that they may not be able to see him for many years. But Swamiji did not look back. His sight was firmly on Sajjangad and mind was pregnant with expectation of real knowledge.

On the road to Sajjangad via Baneshwar, he encountered a torrential thunderstorm, terrible darkness, serpents and what not. But he kept on walking. He reached Baneshwar where there is a temple of Mahadev and where Palnitkar Guruji had asked him to pray for the blessings of

Shree Samarth. At dawn he kept the photo of Shree Samarth on the right side of Mahadev and worshipped him according to the Hindu rituals (Hereinafter referred to as Pooja), prostrated himself before him (Hereinafter referred to as offered sashtaang namaskar) and got blessed by Shree Samarth. There he did Ramnam Jap till afternoon, begged for his food at 3 homes, washed it in the lake and ate it. Then he started walking towards Sajjangad. It took him 2 days to have the first sight of Sajjangad. He again offered sashtaang namaskar and intuitively hailed Shree Samarth || Jai Jai Raghuveer Samarth || then he took bath in the Urmodi river nearby and put all his clothes in its waters except for langoti (A bare minimum undergarment just enough to cover the perineal region). He again offered sashtaang namaskar and said, This Shreedhar has already given up his body, now he is totally surrendering himself at your feet! He then almost ran towards Sajjangad. At the main gate he again loudly roared, || Jai Jai Raghuveer Samarth || and entered inside. As is found in every temple first he saw Lord Ganesha, whom he prayed and then Hanuman, the first disciple of Bhagwan Ram whose reincarnation was Shree Samarth. He first entered the cave in which there is the Samadhi (The sacred place where Shree Samarth left his mortal body). He stood in front of the Samadhi in a trance for a long time unaware of anything. Finally when he came out of it, even he was found wanting in words to say except, You are mine and I am yours, crying incessantly. He suddenly felt that there were Sanyasi's clothes on his body. It wasn't so, but that was an indication of things to come. He said, I will become one but only on your orders. He again offered sashtaang namaskar and went upside where there is Rampanchayatn (The replicas of Bhagwan Ram, Laxman, Seetamai and Hanuman, which were religiously installed there by Shree Samarth). The same things happened again there also. Constantly doing Ramnam Jap he came out and entered the Math (Where Shree Samarth resided). Although everybody's lunch was over he was given Prasad (Meals or sweets or snacks at sacred places).

At Sajjangad anyone is allowed to live there for not more than 3 days, during which every thing is provided without cost, but no one whosoever is allowed to stay beyond that period. Swami didn't know that so he stayed there for 3 days during which he did Ramnam Jap continuously except for the time for daily chores. After 3 days he was asked to leave. That was like end of universe for Swamiji. But he politely said that he was prepared to do anything to stay near the

samadhi. Being called by Shree Samarth himself, the Math In charge also agreed and said that he could stay, but he will have to do any work, which would not be told by anybody, but which should be pleasing to Shree Samarth himself. He was overjoyed. Probably with hindsight we can say that Shree Samarth wanted to show all other workers in the math what type of work pleases him most and therefore he brought Swamiji there. But Shree Samarth was a hard task master and although he himself awarded the ultimate title 'Bhagwan' to Swamiji, he put him through very hard rigors and tested him to the hilt. How Swamiji could finally please the probably only Saint (Shree Samarth) who never hesitated to call a spade a spade and even advised to tackle aggression by more severe aggression is history which is unparalleled in spiritualism, spanning a period of about 3 and a quarter years from the full moon day of Ashwin (Hindu month) 1927 to 9th day of 2nd half of Magh, during which period Swamiji stayed at Sajjangad.

Swamiji used to get up before dawn and after the morning rituals, started to work. He used to sweep the floor, serve the food, and wash the clothes on Shree Samarth's samadhi and utensils which were used by Shree Samarth. For pooja he had to search the whole mountain daily before dawn. He was so deeply engrossed in the work of the Math that many a times he just forgot to have his meals also. He was offered milk by the chief of the Math but he refused saying that it was too costly and instead ate groundnuts which were available in plenty but then he switched on to simple gram and then to jawar (Staple food of the poor) simply to reduce the burden on the Math. He was now doing practically everything which all the other workers were doing individually. In a sense he was doing the work of 100 workers at a time. This was possible only on account of his unflinching faith in Shree Samarth and Shree Samarth's blessings. He was now handed over the most pious duty of reciting Dasbodh (The sacred book written by Shree Samarth) after the daily pooja. Once, a worker who was cooking for all others had to leave for his home for a long period. Without thinking for a moment Swamiji offered to cook and immediately started cooking and serving the food also. For all the daily washing of Shree Samarth's clothes, utensils and now for cooking he did not want to use the water drunk by everybody so he started bringing about 50 bucketful of the water of the sacred lake, Sontale which was about a one furlong away. He was doing now practically every work in the Math. He had to cook the food for about 30 people daily and for 100 on every Thursday in addition to people

coming routinely without any intimation. He had no prior experience of cooking but everyone used to relish the food prepared by him, simply because his mind was in it and he was doing continuous Ramnam Jap even while cooking. After everyone finished the meals he did the sweeping of floor also. And was he proud of doing all this Never! How could he be? This was Shree Samarth's work. He even massaged the visiting elderly people's legs as he knew that they would be tired. He saw Shree Samarth everywhere and therefore even listened to the kids and their orders let alone those who purposefully tried to trouble him! He was so utterly devoted and dedicated to Shree Samarth. Seeing all this one elderly lady once remarked that he may force the God to eat! But there were some who could not understand the feelings of Swamiji or simply hated him and tried to humiliate him. Swamiji took all this in his own inimitable stride telling all and sundry that he was serving Shree Samarth fully realizing that he was not dead but alive! Apart from this at festive times the workload would go up by 100 times but so did Swamiji's enthusiasm. During the rainy season because of the incessant rains and wind in the morning some of the Bramhans performing pooja, used to bring the water required for it the prior evening, but Swamiji didn't want Shree Samarth's pooja to be done by stale water, so in falling rain and chilly winds he started bringing the water for pooja in the morning itself, starting to do this, believe it or not at 3 am! Gangutai an elderly disciple was the only person who used to help Swamiji. This was by any flight of imagination very hard work indeed but was made possible by Swamiji's devotion to Shree Samarth and Shree Samarth's blessings.

His unending enthusiasm increased many a fold to the point of spilling over when the festivities of the 9th day of Magh (Hereinafter referred to as Shree Samarth's punyatithi or Dasnavmi). The rituals were performed by the elderly disciples but Swamiji used to help them in everything. He already by others' standards had more than his handful of work but this disciple of Shree Samarth was always gladly ready for more. Thousands used to eat daily at the Math during that period. After cooking and serving the food he never failed to ask for water to those who were eating as he knew that some time back once during eating an elderly disciple was very thirsty and in discomfort because of that and nobody bothered to ask why? Finally Shree Samarth gave his own water to him and asked him to return the container near his samadhi. He especially had a soft corner for the elderly as they were the ones

most needy and most neglected. His work (Hereinafter referred to as seva), his mastery over the language and his whole demeanour was such that whosoever came in contact with Swamiji during that period wondered whether it was Swamiji or Shree Samarth or Bhagwan Ram himself. And did he expect anything in return for all this? Nothing at all except the blessings. He was neither elated by flattery nor downcast by humiliation. As said in Bhagwadgeeta he treated both in the same manner. Only such people are liked by God. To really test his faith and devotion he had to face a torrid experience soon.

As there are obstacles in a common man's family life, they are there in that of one who chooses the path of spiritualism too. Probably more in quantity and severity. Consequently one is found in a dubious state of mind wherein the only power which can steady his violently swaying ship is the blessing of the Guru. He is always there and helps all but only sees who shows the real willingness. When Swamiji first entered Sajjangad in 1927, the first year was very difficult for him. Some people started complaining that this man washes Shree Samarth's clothes and utensils daily which can lead to permanent damage to them as they were 300 years old and ridiculous things like this. Swamiji never slept much. At night he used to sit in front of Shree Samarth's samadhi and get engrossed in Ramnam Jap. Jealous people who could not tolerate the rapid rise of Swamiji in the Math clan started claiming that this way he is breaching the tradition of closing the samadhi doors at night and Shree Samarth himself is getting disturbed. Due to all this Swamiji was ordered not to sit there. Then he started sitting in the nearby room. That too was prevented. Finally he was forced out to the cave. But he wasn't bothered at all. His simple philosophy being, if Shree Samarth is inside me, how does it matter where I sit and do the Jap? Precisely at this time 2 new people were appointed as Incharge of Math. One of them was a retired police officer. They were joined by one lady and another man from the Math all of whom were jealous of Swamiji. Whenever this quartet saw Swamiji they never wasted the opportunity to humiliate him. He was ordered to stop all types of seva. Swamiji still didn't mind.

One day Swamiji was collecting flowers and this police officer came there and profusely abused him. Swamiji kept quiet. The officer took his quietness for cowardice and said that Swamiji's behaviour was exactly opposite and insulting to the preaching of Shree Samarth.

Swamiji was now highly enraged as he was accused of the ultimate sin he could imagine, yet he still politely said that he wasn't in any way disobeying Shree Samarth. The officer then sarcastically said, Oh! You think you are yourself Shree Samarth! and left. Now started continuous humiliation of Swamiji by one and all. Everyone abused him time and again. He wasn't allowed to even have a glimpse of the samadhi let alone perform any seva. Swamiji just prayed Shree Samarth and Bhagwan Ram and taking this as a blessing in disguise did Ramnam Jap continuously for about 22-23 hours a day as he used to sleep only for 1 or 2 hours a day. His Jap used to continue even during eating. Whatever food he was getting, he used to wash it in Sontale and let it dry. Then he made 3 equal parts of it, one for the cow, one for fishes in the lake and the rest for himself. This he followed throughout his life. But the quartet spread the message that this fellow is throwing the food into the lake, therefor he was given very little food afterwards of which he still made the usual 3 parts. Ultimately he would get just a fistful to eat, but he wasn't bothered! Now this bothered the quartet itself! So they decided to play their trump card. The last man in the quartet was supposed to have tamed the evil spirits and had mastered them. The quartet decided to use this power on Swamiji. It was about midnight. Swamiji was as always engrossed in Jap and he saw an evil spirit trying to attack him. From his trance he came out saying, Ram, Ram. Nothing happened and he continued with his Jap. at dawn this so called master of evil spirits was found by everybody in the Math on the floor, writhing in terrible agony and asking for forgivance from Shree Samarth. Everyone was watching but was unable to do anything. From nowhere Swamiji came there and at once this fellow touched his feet and pleaded guilty. The onlookers just couldn't understand what was going on and why this fellow was touching the feet of a man whom everybody had abused and who was by now an outcast in the Math. They asked, What is wrong with you? Why are you touching his feet? The fellow said, Last night I had sent an evil spirit to finally destroy Shreedhar, but nothing has been wrong with Shreedhar and on the contrary fight from that moment someone invisible is continuously and forcefully hitting me with a kubdi (A Y shaped wooden sacred object used by Shree Samarth for resting his arm while doing Jap!). I can't bear this severe pain any longer. I will die. Shreedhar Swami please forgive me. Swamiji being the epitome of forgivance just said, Never trouble anyone as you have troubled me. Shree Samarth himself has handed over this punishment to you and left. But Shree Samarth didn't stop at that only. He created a situation by

which the rest of three of the quartet were also shown the door. The quartet had intended to throw Swamiji out of Sajjangad, but it was they who had to leave Sajjangad in utter humiliation! Now everyone on Sajjangad knew that Swamiji was no common disciple but a very near and dear one of Shree Samarth and surely must have been blessed by him! The news spread like wild fire and now everyone started to revere Swamiji!

Once, a renowned disciple of Shree Samarth, Mr. Deo came to know about Swamiji during his visit to Sajjangad. He asked Swamiji about what he was doing. Swamiji answered, 'Ramnam Jap and seva'. Deo advised him to read Dasbodh. Swamiji's thoughts were crystal clear, he said, What is the use of simply reading it, may it be thousands of times, without Shree Samarth himself telling the meaning of it, Without this I won't get any knowledge and it can be attained only through the blessings of my Guru Shree Samarth. By Ramnam Jap, my mind has been cleared of all doubts and is now ready to accept the seeds of knowledge, now it is waiting for my Guru's blessings. Mr. Deo at once knew that this was no ordinary disciple, but still asked him to read Dasbodh, as a seva. Swamiji always listened to the elders and therefore agreed to recite it 13 times (13 is an auspicious number in Hindu mythology) and he did it within no time. But at no time did he discontinue his routine of Jap and seva. As mentioned earlier his intake was now so less that it was almost nothing. On top of that he used to take bath in Sontale, the water of which is very cold indeed at least thrice a day if not more. This continued even in winter when the cold and winds on Sajjangad would be unbearable even with warm clothes on and Swamiji was wearing only a langoti all the time. The consequence of all this was that Swamiji's skin gave way at many places and bled. Yet he never cared for it. His philosophy was, This body is an illusion, so why waste time tending to it? If I can sustain it with almost nothing, I would find the real me inside sooner!

The omnipresent Shree Samarth was seeing this all the while and finally decided after one and a half years of Swamiji's arrival on Sajjangad that the time had come to bless him. One day Swamiji was meditating in the cave outside the samadhi. He suddenly saw that the whole cave was lit up with an unforeseen light. Swamiji went into a trans. the light converged into a human shape. He had long hair, a protruding and wide forehead and was smiling. This was Shree

Samarth himself. Swamiji offered sashtaang namaskar and stood politely before him with folded hands (Hereinafter referred to as namaskaar). Shree Samarth put his hand on Swamiji's head(Hereinafter referred to as aashirwaad). He and Swamiji stood there for almost times immeasurable. They were communicating with each other without a word being said. After that also Swamiji stood there with waves of utmost pleasure sweeping across his body. When he finally came out of it he cried incessantly. He had finally got what he had aspired for all these years and more importantly, for which he was born. This was the first time in 300 years that Shree Samarth had himself blessed anyone!

Swamiji now used to spend most of his time in meditation only. He preferred total solitude. He had described Shree Samarth as the, Coolest source of the most powerful light! He himself now looked like one! Shree Samarth had himself given him the title of Bhagwan Shreemat Paramhans Parivrajakacharya Shreedhar Swami Maharaj, but even after that throughout his life he never stopped pursuing spiritualism and spreading the message of the true religion by putting his body through the hardest possible stress and strain and keeping his mind glued to the Ultimate Soul. This year also during the festivities of Shree Dasnawami he did his regular seva with the same enthusiasm. At night when all the when all the programmes were over Swamiji sat in the cave doing Ramnam Jap. Again he experienced the same thing as Shree Samarth appeared before him and told him to go to southern part of India (Karnataka) where, Shree Samarth said, the people needed him. Shree Samarth's words being ultimate for Swamiji, the very next morning he told and elderly disciple Krishnabua about his leaving. Krishnabua was very much moved and he gave Swamiji his copy of Dasbodh, Swamiji took it and he took one of the cloths as Shree Samarth's prasad and embarked on his journey to south climbing down the most difficult southern slope of Sajjangad. He was overjoyed, but at total peace with himself. He had achieved far more than he had ever imagined. Now he was ready to follow his Guru's orders to the full for the betterment of the mankind.

During his journey he used to take bath and perform pooja at some temple before dawn. If due to some reason he could not do that he used to keep fast on that day. Once till evening he could not find any Bramhan's house and therefore did not have any food. He neither knew

the destination nor the road. He was just going southwards. He saw a railway track in the evening and then briskly walked so that he could find some station to rest till dawn. He did find one and there was a house nearby where a man was sitting at the entrance. The man himself asked Swamiji about his whereabouts and instantly started to cry. Swamiji just caressed him and after a while the man who himself was a disciple of Shree Samarth told Swamiji that it was the day when his father had passed away. He had decided since then that on this day he would eat only after serving any other disciple of Shree Samarth. By the time Swamiji reached his house he had given up hope as till then the person who usually ate at his home on this day had not come. He felt very sad that his decision would be now void, but right at that moment Swamiji came. The man felt Swamiji was sent by Shree Samarth himself, which in fact was the case. He was overjoyed and therefore was crying. He then offered sashtaang namaskaar to Swamiji. Both took bath and he cooked the meal and with great respect served Swamiji. He offered Swamiji a ticket for the train but Swamiji refused saying he never sits in any vehicle and only walks.

Then he reached Kolhapur, where there is the famous temple of Goddess Mahalaxmi. Swamiji took bath in the nearby lake and then stood before the Goddess. For a long period they talked with each other without any spoken word. Swamiji then entered the inner side of the temple, which was forbidden, but no one objected. He then offered sashtaang namaskaar and touched the feet of the Goddess. It was like the meeting of the mother and son after a long period. Nobody wanted to leave each other but the Goddess and Swamiji also knew that they had to part, as Shree Samarth had asked him to go further south. On the way he stopped at Sankeshwar's Shree Shankaracharya Math. As the lunch was over he went to the town and begged at 3 Bramhan's houses and then ate. Then he sat there in meditation. When he opened his eyes a Mohamedanperson was begging of him, You just seem to be Allah. I have brought some milk of my own cow. I know you are a Bramhan and do not eat anything given by NonBramhans, but please accept this from me as my seva to Allah! Swamiji immediately drank the milk scented by that mohamedan's faith and affection. That person was so pleased, he said now he was blessed by Allah and offered sashtaang namaskaar to Swamiji.

Then he reached a place after crossing Belgaon where he met the

chief of that village. He asked him that we worship Bramha, Vishnu and Mahesh who lived with their families, then how is it said that remaining a bachelor, becoming a sanyasi to pursue spiritualism is the best way to achieve the real knowledge. Swamiji answered his query,

We forget that the creator of these Gods and the whole of the universe is The Ultimate Soul. Our endeavour should be to attain the Ultimate Soul. Of these Gods Bramha has been given the power of creation. Vishnu is supposed to look after the sustenance of the living and non living and Mahesh is endowed with the power of destruction. These powers are feminine in gender. As the powers of the Gods are named so, so are the expressions of these powers in humans that is, the man and woman and therefore these also are undifferentiated. Only one God has expressed himself in three forms and hence their families are also just the expressions of their power and thence are non existent. That one God is also nothing but The Ultimate Soul. Therefore by becoming a sanyasi and remaining a full fledged bachelor reduces the time lag in pursuing spiritualism and finally attaining Moksha, the other name of which is The Ultimate Soul. The urge to do this stems from within and no force can stop it. Although all the things in the universe have originated from the Ultimate Soul, the illusion could not corrupt it and it is the only thing in the universe which is uncorrupted. Some one by lack of knowledge or in darkness can mistakenly call a tortuous thread as a snake, but the thread doesn't change its identity in the same way even if the universe has originated through the illusion surrounding the Ultimate Soul even though momentarily, the Ultimate Soul is unaffected by it. To attain it there are two ways. One is what I told you just now, which is difficult as it requires total and complete devotion, disenchantment from the so called pleasures, and has to come from within, whereas the other is to give in to all the things which are forbidden in the first way, follow the routine course of life, make a family, earn by honest means, marry, have children, lead a peaceful life according to the preaching of the religion and after that follow the route of persuading the Ultimate Soul, this is easier than the first or it seems so as man by nature likes the material pleasures but at the same time overlooks the grief that it will ultimately yield. Now you must have understood that although the 3 Gods did have families, those were illusions just as is yours! By walking on the first path one has a chance of reaching the milestone earlier as one starts his journey even before puberty or almost around that time, while in the second method he

starts his walk so late that he may or may not get that chance also. Therefore the first path is called as the best one. The first living men, the Sanakas followed the first path. The others who were created later on, the Prajapatis followed the second path. The Patil was satisfied with the answer and so very much liked Swamiji's way of preaching that he repeatedly prayed him to stay at his place for ever. Swamiji again refused and started on his further journey. This was through dense forests infested with serpents and wild animals, but he continuously kept on walking till he reached the famous Shree Gokarn Mahabaleshwar. This is the place where there is the own Ling (A key shaped form symbolizing the presence of Lord Mahadev). This temple is one of the most sacred ones in India, and is known as the Kailas (The original abode of Mahadev) on Earth. He found real peace there and stayed for some days doing his daily routine of the 3 time bath, pooja, Madhukari and above all the continuous Ramnam Jap (Hereinafter referred to as sadhana). There he met one of the Saints, while doing seva at the temple, Shree Shivbhatta who immediately recognized the authority of Swamiji and wrote a poem on him in Sanskrit which is very popular in Karnataka. Because of his untiring seva he was liked by everyone there and they decided to have a photograph taken with him, when Swamiji came to know of this, without informing anybody he left the place. He always followed the dictum of the religion that one should not stay at a place where one gains in popularity; otherwise that becomes a hindrance in the sadhana and the further progress in spiritualism. He had met one of the disciples of Shree Shivanand of Shigehalli, at Gokarn who had told him that if he meets him both will be very happy. Swamiji had then said that if it was destined, he would. During his journey he stayed at one of the disciples of Shree Shivanand for lunch on his prayers. He also asked Swamiji to meet Shree Shivanand to which he replied in the same manner. Suddenly they saw another disciple of Shree Shivanand Mr. Manjunath Hegde coming to them and realizing the destinies wish Swamiji went with him to meet Shree Shivanand. When they saw each other, realizing the spiritual authority and the same thread of devotion to the Guru both of them hugged each other and were extremely happy. Shree Shivanand requested Swamiji to stay in his own Math called as Shree Paramanand Math, named after Shree Shivanand's Guru to which Swamiji readily agreed as the whole atmosphere there was conducive to his type of sadhana. Shree Shivanand knew Swamiji's sadhana and his authority therefore even to his disciples apart from the common men who visited

the Math he would ask to seek the blessings of Swamiji saying that he is the real light of the religion. The people did that and started calling Swamiji as Sadhugalu (The simily for the word Swamiji in the regional language Kannada). Not only the people but Shree Shivanand also started giving some things or the other to Swamiji as he had nothing with him. Sensing that this also will prove to be a hindrance in his sadhana and following the same dictum mentioned earlier, he left Shigehalli. On the way he stopped at a Bramhan's place where everyone was affected by an evil spirit and was ill. Just as Swamiji put his feet in the house the evil spirit ran away and everybody started to feel better. He visited the famous temple of Venkatramana. Then he walked to Banwasi and stayed there for a night. There were some Bramhan's who had come to seek the blessings, they asked some questions regarding the Vedas and Swamiji answered them. Some of the questions and answers are:

From lively forms how are objects formed?

Just as the body produces hair, nails etc.!

The Ultimate Soul creates the universe and then again reabsorbs it in itself; can you explain this by any similar example?

**The spider weaves the net around him and then re-eats it!
The Ultimate Soul is one, but expresses itself in innunerable forms. Can anyone find any simile for this?**

A seed with the help of earth and water produces innumerable ones; similarly The Ultimate Soul by the wrapping of illusion and lack of real knowledge produces innumerable forms!

All were stunned with Swamiji's instantaneous yet appropriate answers and were very happy that they had seen a Great Saint.

Swamiji then went to the temple of Shree Renuka Devi (Goddess Renuka) who was the Goddess worshipped by his forefathers. He was overwhelmed to be there. He offered sashtaang namaskaar and both of them talked to each other for hours together without a word being said. The priest of the temple was very much impressed with Swamiji. During discussion Swamiji told him that people consider the Goddesses as women, which is absolutely wrong. The wife of Shree Mahadev, Parvati who is known in Hindu philosophy as the Prakriti (Nature) once imparted upon her father the knowledge that, she and the other Goddesses were not women or the root cause of the illusion as is presumed even by the followers of spiritualism, but were in unification

with the Ultimate Soul itself. This being the case whosoever worships the Goddesses with this knowledge is on the right track.

During his further journey he developed malaria, but did not stop at any place as he knew that he was about to reach a place where Bhagwan Ram and his brother Laxman had stayed for a while, so he walked furiously even having the high grade malarial fever. Finally through the dense forest and the blinding darkness, and rain he reached the temple. He bathed in the lake formed by Laxman's arrow. Offered sashtaang namaskar and did pooja at the temple and then after his daily sadhana sat in the temple where he went into a trance. When he came out of it, he saw an elderly woman, sitting at his feet, praying him. She told Swamiji that Bhagwan Ram had told her in her dream (Hereinafter referred to as Drushtant) that a person like him would come there and bless her. Swamiji told her that he had not yet blessed anybody as this required thorough knowledge and authority in spirituality and he was still a person in persuance of spiritualism (Hereinafter referred to as sadhak) and had not become a Saint, but the woman was adamant and Swamiji being very kind by nature gave in to her demand and asked her to do Jap of the 13 lettered mantra (Hereinafter referred to as the Trayodashakshari mantra). The people from that place came to have a glimpse of Swamiji (Hereinafter referred to as Darshan) and requested him to tell something about Ramnam. Swamiji explained, When you utter the Ramnam, you first say Ra by which all your bodily sins come out of your mouth and vanish and when you say m you shut your mouth by which the sins from outside are prevented from entering into your body. The Upanishads say that the greatest of sins are washed out by simple Ramnam Jap. Ramnam Jap forms an impenetrable barrier around your body so that any evil power can never even touch you let alone troubling you. It also gives you the required material pleasures, moksha and unifies you with the Ultimate Soul. This mantra is better than even the Jap of Bhagwan Vishnu or Bhagwan Mahadev, as the name Ram has purposefully been taken from these two mantras by removing Ra from one and m from another. When this is done the meaning of the two mantras becomes exactly opposite of the original, because these letters are the only highly important ones in them and therefore when you utter them you get everything and get rid of the sins also. The Ram mantra is nothing but the first word uttered in the universe, which still occupies the whole of it and from which all the languages have evolved, 'The Omkar'. No matter whom you are and what authority you command the Upanishads have in clear words said

that apart from the Jap of your Guru's mantra, it is always better to do Ramnam Jap also. No one is barred from doing Ramnam Jap. Further, the letter R is the seed of the sacred fire and therefore signifies the light of the Ultimate Soul and m is the visible form of the power of creation (Hereinafter referred to as Prakruti). So when you say Ram, both these ultimate powers are combined and you stand a better chance of being unified with them. Bhagwan Ram was free from any adjectives or adverbs by which the world recognizes the person as a great man (Hereinafter referred to as Nirgun sthiti or Nirgun awastha). We the common men and women aren't free from it (Hereinafter referred to as Sagun sthiti or Sagun awastha). Although Bhagwan Ram was born as a human being he was constantly in Nirgun sthiti, but for the outside world he was in Sagun sthiti. Therefore by keeping one's eyes firmly at the ultimate aim in spiritualism despite being in Sagun sthiti one can achieve the Nirgun sthiti. One who knows the real meaning of the Ram mantra is freed from this vicious cycle of birth, death and rebirth, gets moksha and is unified with Bhagwan Ram who himself is the Ultimate Soul. The wife of Bhagwan Ram, Mother Seeta, like other Goddesses is also unified with the Ultimate Soul as the Prakruti form of Bhagwan Ram, she thus is the creator, the sustainer and the ultimate destroyer of the universe. By doing Ramnam Jap one automatically worships Mother Seeta also and gets her blessings too! Can one find an easier way of attaining ones goals and the final aim?

All then hailed Bhagwan Ram. Then all of them requested Swamiji to stay with them for some time, but following the dictum of never staying at a place where you are revered, Swamiji immediately left, despite running high grade fever. He continued to walk in the searing heat of the summer with dehydration, sustaining himself on his sheer will power and the power of the blessings of Shree Samarth.

He reached Sagar, a place in Shimoga district of Karnataka. There he met Narayan Hegde, the son of Ram Hegde whom he had met in Shigehalli. But he stayed with him only overnight, with a view of not troubling anybody. He saw one temple of Gurudev Datt, and decided to go there, where one is allowed to stay for not more than 3 days. Now the fever had reached alarming proportions, but he still sat in front of Dattguru for 3 hours and was very happy. Because of fever, continuous walking and practically no food he was very thirsty and hungry. In the temple he asked the priest for some water but he didn't pay any attention. From somewhere a man came, who was a doctor! He not only gave him water but took him to one of the rooms in the temple,

examined him and diagnosed that Swamiji was suffering from Typhoid fever. But Swamiji refused to stop his sadhana! The doctor brought some medicine which Swamiji refused to take, then the doc said that if you don't want to take anything orally I will apply an ointment around your umbilicus to which Swamiji's answer was no! He said who cares about this mortal body, I am not bothered if this body remains or dies. Everyone was astonished and realizing his authority asked some questions which Swamiji answered gladly.

Is there any difference between the body and the God?

- You can see the reflection in the vessel till there is water in it, once the vessel is emptied the object and its image are one. In the same manner till there is lack of knowledge you will differentiate between the two, but once you acquire it you will realize that there is no difference between the body, the mind, the soul and the God.

Is the soul capable of any achievement or work?

- No. It is again lack of knowledge which makes you conclude that whatever is done or achieved by the body is by the soul also. Just as a crystal has its own color which never changes, but is capable of reflecting or deflecting the light rays and creating new colors, the soul also never does anything, what you see being done is your perception.

Is the original Ultimate Soul corrupted after the creation of the universe?

- No. Again the same example is applicable here also. Sky is all pervading and never vanishes, so to say, and you see its image in the water in the vessel, but the sky is neither limited to the vessel nor in the water. It is there alright but is not confined to it. Therefore the originality of the sky is never corrupted. Same is true with the Ultimate Soul.

Many things have happened in this universe. Are they the real truth?

- No. This is like calling a tortuous thread, a serpent. Silver is present in a silver pot. Here silver is the original thing and the pot is a perception. The silver atoms don't change because they are made into a pot. Therefore although the Ultimate Soul created this universe, the creation is a perception whereas the Ultimate Soul is the only truth as perceptions change from person to person.

A woman residing in the adjacent room was listening to this and highly impressed she told her husband Krishnmurty who was also very much a spiritual man to go to Swamiji and get his doubts cleared. He went to Swamiji and put in front of him The Bible, some Hindu

religious books and asked some of his queries. Swamiji solved them immediately. Krishnamurthy was very pleased. That night he had a Drushtant of his Guru Shree Raghvendra Swami of Mantralaya, who told him that Swamiji and he were the same and Krishnamurthy should perform Swamiji's seva, considering that he was serving Shree Raghvendra Swami himself. Swamiji by now had become very weak and was sleeping on the floor as he always did, but by now the rainy season had started and the floor was very damp and cold. Krishnamurthy after the Drushtant went to Swamiji, told it and prayed him to accept his seva. Swamiji agreed and then Krishnamurthy hired another very good room, the rent of which he paid for, for Swamiji. But Swamiji refused his offer of sleeping on a cot, so reluctantly he made a makeshift bed of rice plants on which Swamiji slept. Krishnamurthy and his wife did all possible seva of Swamiji. Swamiji was on practically only water for 41 days! He just couldn't eat anything else. After 41 days he started getting relief from his fever and also started eating a little amount fruits. During these days despite fever he never departed from his daily sadhana! He had now become well known in the town as everyone knew about the Drushtant to Krishnamurthy and it was nothing but a miracle for them that a man could survive only on water for 41 days, so lot of people visited him and wanted to listen to him. As was Swamiji's nature he never disappointed anyone. Some so called pundits from the town decided to test Swamiji and paid a visit, but as they saw him they realized their mistake and just offered sashtaang namaskaar and went away! Some of them used to bring milk and fruits for Swamiji afterwards.

After a month Krishnamurthy himself took ill and his illness in no time assumed serious proportions. Even the doctors lost all the hopes. Swamiji being the kindest hearted person could never tolerate anyone's agony except his own! He prayed Bhagwan Ram and went to Krishnamurthy who the night before had the Drushtant of Shree Raghvendra Swami and Bhagwan Ram telling him that as he had served Swamiji he would be unharmed. When he saw Swamiji coming to him he was overjoyed. Swamiji just gave him aashirwad caressed him and told him that his seva had been accepted by the God and he will start feeling better from that day onwards. He really felt better right from that moment and became perfectly normal in very few days. Krishnamurthy was transferred to Shimoga, and repeatedly requested Swamiji to come along, but following his old dictum he refused. In Sagar itself there was a rich man Venkatgiriappa who assured

Krishnmurthy that he would care for Swamiji, which Swamiji accepted. The fact was Venkat was a disciple of Shree Shivanand Swami, who had written him to bring Swamiji to his home and offer seva to him as he would for Shree Shivanand Swami! Venkat himself had reached a long distance on the spiritual path following his Guru's orders to the core. He started Swamiji's seva sparing nothing. He even used to feed Swamiji as Swamiji had been rendered terribly weak. Day and night Venkat did everything possible for Swamiji. Swamiji, knowing his devotion and authority stayed for 4 months at his place. Never before Swamiji had stayed, for this long at anybody's. Now according to his dictum he decided to leave, but Venkat wouldn't budge. So one night at 3 am Swamiji, sensing that all are asleep started to leave, but was seen by one of the clerks of Venkat who repeatedly cried and requested him not to go. Swamiji's reply was simple, The God who has taken so much care of me here will do so anywhere, so don't worry. My aashirwad is always with you. Tell Venkat this and ask him not to grieve. I am always with you and then he left. At Venkat's home he was served by all but amongst those who served him absolutely wholeheartedly were Ganpati and Gopal Mrutguppe and Narayan Hegde. They were blessed by Swamiji. Afterwards they spread his preaching in this area a lot. Ganpati was chiefly responsible for raising and constantly improving the Varadpura aashram (A synonym for the place where great Saints live).

He went to a Math where one Swami was staying. He had a bad temper and therefore none stayed with him. Swamiji decided to stay there to pacify him and stayed there for some months doing all the seva and at the same time not insulting the Swami even though he many times abused him. But looking at the way Swamiji maintained his demeanor in any situation this Swami also started curbing his anger. Swamiji's job done, he now wanted to leave. The Swami wanted to visit some of his disciples and Swamiji asked if he could accompany him, to which he said yes. So off they went. On the way they met Anantappa, a disciple of Shree Shivanand who had told him about Swamiji. At the same time one family was keen to serve the Swami, taking this opportunity Swamiji started for Kodsadri.

On the way to Kodsadri in the night, Swamiji was sitting under a tree in the dense forest. He felt something cold and slimy brushing his bare back. It was a Tiger! Swamiji was unmoved and thought that Shree Samarth was caring for him and preventing other animals from troubling him by sending the King of them to look after him! Such was

his extreme faith in Shree Samarth. In the morning he reached a place called Chitramool. Here Shreemad Adya Shankaracharya had done his sadhana and was blessed by the Goddess Jagadamba in the 7th century AD. There is a cave in which not only is Lord Ganesha (The elephant God) but it is said and many have experienced that great Saints of yesteryears also reside there. It is thus one of the most sacred places for the Hindus.

Swamiji decided that this was a very good place for his further sadhana and started it. For many days he drank only water and didn't eat anything, so engrossed was he in the sadhana. One day a man came from nowhere and offered him some nuts and requested him to eat that. He did his sadhana for some months there and was highly pleased with the way things were going.

The Swami of Sampekatti whom Swamiji had left now was craving for him as he had a Drushtant that if Swamiji again came to his Math, it will prosper. Swamiji knew his wish by intuition and met him but didn't stay long there despite repeated requests. He then pushed off towards Banwasi where Shree Shivanand Swami's disciple Shree Shankaranand was staying, who requested him to do his further sadhana there as he would like the total solitude there and there was a temple of a Goddess nearby also. Swamiji agreed and started his sadhana and seva. Here again he was touched by a poisonous serpent without doing any harm and Swamiji in fact caressed him! Suddenly Shree Shivanand sent a message that both of them should come to him at Shigehalli as he had decided to leave his mortal body. After they reached Shree Shivanand sat in samadhi and prepared to leave his body, but right then his Guru Shree Paramanand intervened and brought the leaving soul back to his body telling him that the destined time hadn't come. Shree Shivanand knew the authority of Swamiji and loved him very much. They did the Chaturmas there only in a lonely place near the Math but away from human inhabitation, where the villagers had built a zopadi (Like a slum) for them. Anantappa also came there. Many people used to come there to listen to Swamiji and he also didn't disappoint them, but after a while he felt that this was becoming a hindrance in his sadhana and wanted solitude. Knowing this Shree Shivanand decided to construct a cave for him in the nearby mountain, this was done by the disciples. Shree Shivanand had told him about Sahaj samadhi Yoga, Swamiji now got after knowing that fully and started his sadhana for it. This was Swamiji's fondest way of learning. When he decided something had to be learnt he was utmost perseverant in gaining thorough knowledge of

that, no matter how much of hard work it needed. After some time he was most of the times remained in meditation and found the ultimate bliss in it so much so that for days he used to remain in that state without eating or drinking. He didn't know that this Yoga needed a lot of milk and yogurt. The effect was that he developed peptic ulcer, the pain of which was very severe. Shree Shivanand came to know about it and asked the disciples to provide it. Now the disciples and even the people of the town daily provided copious amounts of it, but Swamiji never liked to trouble others while on the contrary he was ever ready to help others by going to the extremes. So after a while he used to run away whenever people came for help. This naturally took its toll on his body which once was like a wrestler and was now reduced to just skin and bones. He couldn't care less. He survived this ordeal probably only because we should be benefited in our lives!

Swamiji was the firm believer in non violence, again to an extreme. While walking he used to look down rather than in front so as to avoid the insects being crushed under his feet! Once he saw an earthworm being surrounded by ants ready to attack it. He at once took the worm and placed it far away from the ants. Shree Shivanand was observing and asked Swamiji, whether this was right as he was depriving the ants of their food, which was a sin and against the laws of the Nature. Swamiji replied at once that, everybody is born with his destiny, it was destined that the ants wouldn't get this worm, that I would be instrumental in it and that the worm's time of death had not yet come as yours had not come when you wanted to leave your body! Shree Shivanand laughed and said that nobody could beat him in the knowledge of the Vedas!

Swamiji always was aggrieved by the state of the poor. He wanted everyone on earth to lead a happy life and knew that unless they followed the Vedas it was not possible, so whosoever came to meet him he would start talking about the preaching in Vedas in simple language which they could understand. Shree Shivanand asked him, These ones don't know a word about it, don't do any sadhana or seva, what use it is telling them directly the Vedas? Swamiji said that by repeatedly listening to it at least some will start in that direction, otherwise the dooms day is not far.

Shree Shankaranand came to the Math for a routine festival of seven days (Hereinafter referred to as Saptah). On the seventh day Shree Shankaranand left his mortal body, he had wanted to spread the message of spiritualism along with Swamiji but destiny wanted Swamiji

to stay in south India as per the orders of Shree Samarth.

By now Swamiji had become very popular in Karnataka. Lots of people used to come daily for his Darshan. Even Shree Shivanand wanted him to head the Math, but Swamiji told him that he would never.

On every Ramnavmi and Dasnavmi he felt an immense urge to be by the side of Shree Samarth, but Shree Shivanand also wanted him. He was every time caught in a quandary. After that Chaturmas of 1935 was over he finally decided to leave and asked for Shree Shivanand's permission. Very thoughtfully but with sadness he said yes. Swamiji was overjoyed. Everyone came to know this and was sad but then offered their help as they knew that Swamiji in his state of health could not walk the whole distance. Somehow they convinced him to at least go by a vehicle to which he agreed after a long thought but refused to be escorted.

He went to Hubli and was waiting for the train when the ticket collector started laughing at his langoti. Swamiji said, Okay, you think this is a jest and thats why you are laughing but if a jest you can not take a jest you should not make. The ticket collector was astonished that this person looking like a beggar was talking in fluent English! He asked for forgivance and left. If he had known that Swamiji had no formal education in English he probably would have gone in coma!

He had no money to buy a ticket till Miraj on way to Sajjangad. So he had to let go one train. Suddenly some porters came and asked him where he wanted to go. They went and came back with a ticket to Miraj saying that they were originally from around Sajjangad and were very happy that this way they could offer some seva to Shree Samarth! The same thing happened at Miraj and this time a student gave him a ticket to Satara. From Satara he walked across to Sajjangad. During this whole journey he only drank water as he never used to keep a single penny with him!

Finally he entered Sajjangad. Throughout his walk from Satara to Sajjangad he was incessantly crying. He was absolutely overwhelmed by the thought that he was really seeing Sajjangad. Such was his devotion to Shree Samarth that on his way he was behaving like a child who has seen his mother after a long time. Crying and laughing at the asme time, leaping ahead to be in his mother's lap. People around were astonished to see this man offering sashtaang namaskaar time and again, that too on the road!

It was the day before Dasnavmi when Swamiji entered Sajjangad. He stood before Shree Samarth Samadhi, and then as usual they talked without a word being said. Then he sat in a corner in meditation for 3 consecutive days drinking only water and without food. In the festivities noone knew that he had come. After they were over somebody thought that this may be Swamiji and informed Gangutai who was like an elder sister to Swamiji. She immediately came and recognized him. The news spread and every body surrounded him with utmost happiness, after all they were seeing him after 5 years.

In Shigehalli, Shree Shivanand now no more wanted to continue with his life, a feeling strengthened by Swamiji's absence. He called his disciples, told them that he was finally leaving his mortal body, but not to worry as his soul would always be there and also that Swamiji would ultimately come back. He then left his body. Thousands of his disciples were highly aggrieved and were worried as to who would advise them now. Remembering Shree Shivanand's words they sent a man to Sajjangad to request Swamiji to come back, but Swamiji said that the time had not yet come and wrote 25 mantras in Sanskrit for the disciples to follow the further path; which are still very reverently recited in the Shigehalli Math.

At Sajjangad Swamiji now preferred now preferred to sit in front of the Samadhi all the time, doing meditation all the while. He had ultimately got the final bless. He knew that now by the blessings of Shree Samarthhe had gained that knowledge which every spiritual pursuer aspires for and had unified himself with Shree Samarth who himself was the Ultimate Soul. He also knew that despite this he had to continue with his mortal body till the destined time to leave it. Although for the rest of the world he was in Sagun sthiti he had attained the Nirrgun avastha! This he experienced and imbibed it thoroughly in his soul. He was now in total peace with himself and the surroundings. This pleasure can never be quantified by any measure! It is the treasure of only the Truly Knowledgeable!

He still continued with the sadhana as Vedas tell that even after attaining the real, true knowledge there should be no breach in sadhana, or else there is a chance of your achievement evaporating quickly. He, on the orders of Shree Samarth now started writing books for the benefit of mankind. During this time he wrote:

Shree Ram Gaurav (Hail Shree Ram) - 200 mantras

Swatm Nirupan (Reckoning the body and the soul) - 1000 mantras

Bhaktisar (The filtrate of worship)

He always liked solitude. Once for 3 days he sat in meditation in a cave in the forest around Sajjangad. All searched all over but didn't go to the dense forest. Then the head priest had a Drushtant of Shree Samarth who told him that Bhagwan Shreedhar Swami is in the cave, go, offer pooja and bring him back!

He came back but he was very much aggrieved not only by the state in which people lived but by the way they led their lives also. He prayed Bhagwan Ram and Shree Samarth to have another reincarnation of them or else empower people like him for the benefit of the society. He knew that for his empowerment he would have to further do sadhana, putting tremendous efforts into it without any disturbance whatsoever. So he decided to go to the Himalayas for sadhana.

One day without informing anybody he left Sajjangad for Himalayas. When the people of Math came to know this they were shell shocked. Again the search began. Swamiji was taking bath some 20 miles away in Krishna River when the head priest saw him. He offered sashtaang namaskaar and told Swamiji that since he had left nobody had either taken food or water. Swamiji was pained to know this as he couldn't bear others troubles. He decided to come back. After some days again the urge for futher sadhana came up but when he tried to walk he just could not lift his leg at all, despite the best of his efforts. He knew that Shree Samarth did not want him to go to the Himalayas at that time and had decided something else for him; therefore he dropped the idea forthwith, pending Shree Samarth's orders. Now he spent time happily with the disciples in the Math, discussing and explaining finer aspects of the preaching of Vedas.

In Shigehalli, the disciples of Shree Shivanand were desperately waiting for Swamiji. In the month of Shravan, 1939, Shree Narayan Maharaj from Harihar arranged for a Saptah at the very pious place for Hindus, Shreeyan. At this place Goddess Mohini had killed the devil named Bhasmasur. Thousands were expected for the Saptah. All thought that this was the right time for Swamiji to return back to Karnataka and further enlighten them. So a messenger was sent to Sajjangad to bring Swamiji back. But Swamiji was reluctant to leave Sajjangad and wanted to stay back to be in close proximity with Shree Samarth. He was now undecided about what to do, and therefore went

to the Samadhi and sat there in meditation. Shree Samarth appeared before him and told him to go to Shreeyan as the people there were in great need of an authoritative spiritual personality. Now that he had the orders of his revered Guru, he didn't waste time and immediately left for Shreeyan. This was informed to the people there and everyone was extremely happy and relieved. Throughout his journey he was welcomed in the manner in which a King is by his people and a King he was not only in the field of spiritualism but everything else also. Everywhere there were arcades with flowers and bouquets. Swamiji didn't like this, but didn't want to disappoint the people who were so happy with his return. Literally thousands thronged to have just a glimpse of him. He blessed all of them. In Shreeyan he was revered as a deity and people were bubbling with overflowing enthusiasm as he had finally come. The Saptah went very well with Swamiji everyday delivering a discourse. It was a pleasurable experience for both him and the people of Karnataka.

Swamiji now was persuaded by the disciples of Shree Shivanand to come to Shigehalli to which Swamiji readily agreed and went there. He was overwhelmed with emotions when he saw the Samadhi of Shree Shivanand. He knew that his wish had brought him there along with the orders of Shree Samarth. The building of the Samadhi was incomplete and the Math was in debt. Swamiji immediately called a meeting of the Trustees and gave them orders to get on with the job and not to be lax in their duties, he told the disciples also in no uncertain words that Shree Shivanand was responsible for the pleasures they were enjoying till now but if they showed apathy towards the work of the Math then his blessings will no more be with them and they all will have to face the consequences. This had the desired effect and all started working and within no time the things fell in place. Now Swamiji decided to continue with the writing of his books which he had started on Shree Samarth's orders. He further added to his books, 'Swatm Nirupan' and 'Bhaktisar', translated 'Swatm Nirupan' in Kannada. He then wrote 'Vivekoday' (The beginning of Wisdom) in Marathi and translated that too in Kannada. Some further writings of these books remained, but Swamiji, knowing that now the Math was functioning routinely and well which he had assessed in the Chaturmas of 1940, now decided to leave as per his dictum of never staying at a place where he was revered and again as was his wont left without any body's knowledge. The people of the Math again were in severe distress and went in search of him. They found him some distance away from Shirsi and again requested him to

come back with everyone crying. Swamiji, if any thing couldn't just see anyone's grief, and therefore relented and went back. The Math celebrated his coming back with festivities spanning 21 days. Now Swamiji again started his work on his incomplete books. Every day people thronged to listen to him and as he had long ago mentally parted with his body and because basically he was very kind at heart, he delivered daily discourses for the people, ignoring the needs of his body as always. He never disallowed any body either young or old, men or women, rich or poor, in fact he was far more inclined towards the old, the women and the poor all of whom had to face a lot of difficulties daily. He advised all of them to understand the real soul inside them and get totally unified with it for everlasting happiness. The common men were very much impressed by his preaching in a language easy for them to understand and Swamiji purposefully took great care that he should tell the preaching of the Vedas in simple words and terminologies. He told them that they should stop worrying being very happy about their bodily grief or pleasures as the body was an illusion. If they could take grief and joy without batting a lid or in the same vein then no one could by any means make them unhappy. This in fact is the gist of the Vedas but made and put in simple terms. One of the priests didn't like this simplification and started to have doubts about Swamiji's intentions. But one day after going home he saw Swamiji in the photo of Shree Dattaguru and the very next moment he saw that Swamiji was Shree Dattaguru himself, this went on for quite a while and when he realized who Swamiji really was the cascading images stopped. He immediately went to Swamiji and asked for forgiveness which was immediately granted!

Swamiji's popularity had increased in Karnataka and Maharashtra also. Many people started coming to him and those who were really interested in following the path of spiritualism were blessed by him, not to say that others went empty handed, they also got aashirvad, which took care of many miseries in their lives.

He started a school teaching Vedanta in Sanskrit. He also renovated many temples which were in a bad shape. He didn't say no to anything which would spread the message of the Original Hindu religion (Hereinafter referred to as the Sanatan Dharma). He even asked a Kannada writer to write a drama and perform it also, which entertainingly conveyed the message that the path of pursuing Nirgun avastha was superior to that of Sagun avastha. This way the whole area was buzzing with the atmosphere of Sanatan Dharma and everybody

was not only doing his job but doing it in the right way and in a way that would bring him and his family members, peace and happiness. Swamiji was happy, that he was able to follow the orders of his Guru.

Every now and then either messages or messengers came from Sajjangad, requesting him to come there, but as soon as this happened the people of Shigehalli literally cried and Swamiji couldn't go! After all Shree Samarth himself had ordered him to go to the south and he being the Ultimate power in the universe, how could anything happen contrary to his wishes? To put it in a simple manner the people of Karnataka were luckier.

The work of Shree Shivanand and Shree Shankaranand's Samadhi was over and Swamiji established the Shivling at both the places ceremoniously. During this period his sadhana and discourses for the aspirants didn't stop and it had to take its toll on his already weakened body which anyway always ran fever due all this hectic work and totally inadequate food, water and sleep. But Swamiji as was his wont paid scant attention to what was going on with his body, and was very happy with every moment of his life. But the disciples now realized that although Swamiji wouldn't pay any attention to his body, it was their duty to do it. Dr. Hazare from Mumbai who was his disciple came down and requested him to come to Mumbai for further investigations and rest at his place, but Swamiji had become so weak that the other ones feared that his body may not sustain the journey, so they arranged for a spacious bungalow with beautiful natural surroundings at a nearby place where all the investigative facilities were also available. Swamiji spent the rest of the 2 months of Chaturmas there and started feeling that much better. In this period itself he had a Drushtant of Shree Samarth, telling him to formally become a Sanyasi. He immediately asked the people of Shigehalli to prepare for the ceremony on the auspicious day of Vijaya Dashami, the very day on which he had left Pune for Sajjangad! This was in 1942.

Thousand flocked to Shigehalli to witness this once in a life time ceremony which took 3 days to complete. Shree Samarth had a motive behind this. Swamiji was off course doing the job allocated to him as per his orders but Shree Samarth wanted that he should follow the ritual of the Sanatan Dharma and thereby set an example for others. After becoming a Sanyasi, the person is formally accepted as the one who would strive for not only the spread of the correct Sanatan Dharma but also would preach it and practice his preaching, for the betterment of mankind. The intention was the upliftment of the poor and the

downtrodden, to prevent their minds wavering from good thinking and working accordingly, to make them willingly enthusiastic about creating and maintaining happiness within and around themselves and to take them on the spiritual path ultimately so that they can attain the ultimate bliss. Swamiji was already doing this but the formal ceremony would further empower him in the ultimate cause of bliss to all which is the essence of Hindu philosophy. One part of the ceremony is to grant all the living freedom from fear. At this point Swamiji himself intuitively uttered 13 Mantras, which enlightened all those present there. On Shree Samarth's orders he was given the title of 'Shreemat Paramhans Parivrajakacharya Bhagwan Shreedhar Swami'. Now people started referring to him as 'Bhagwan Shreedhar Swamiji'. The meaning of the word Bhagwan in Indian languages is The God! He was definitely the reincarnation of The God as his deeds until now and afterwards amply proved!

Swamiji now decided to complete the book, 'Swatm Nirupan'. He needed at least some solitude to further write the book and that was impossible in the Math. Mr. Hegde suggested he write it in his bungalow and was very happy when Swamiji agreed. He then proceeded with the book and completed it. His disciple Nanjudayya by this time had translated many of Swamiji's works. Then was the anniversary of Datt Guru which was the birthday of Swamiji also. This was the first one after Swamiji took sanyas, so the disciples wanted to celebrate it on a grand scale. It went on for 7 days in the presence of thousands of Swamiji's disciples. One of the highlights was the Yakshgan, a Karnataka style of dramatized debate, in which the first actor puts forth his views in the form of poetry on the allotted subject and then the second one opposes it again in poetic form. This time the subject for debate was deliberately chosen as Charvak's existentialism versus the Vedic preaching.

The first actor put forth his view and almost convinced the audience, most of who were the followers of spiritualism, that the happiness and pleasures associated with day to day living and the material one were the ultimate. Now came the turn of the disciple of Swamiji, Ganpati Kademane. He first touched Swamiji's feet, got his aashirvad and started talking without fear with the feeling that it wasn't he but Swamiji who was talking through him as his mediator. He talked for more than 3 hours, all poetry and no prose! He said that the organic pleasures were short lived whereas what you get when you dissolve yourself in your own soul is continuous bliss. He quoted from

Bhagwadgeeta that if you sacrifice everything you get immeasurable peace which naturally culminates in total bliss. It is up to you to decide whether you want temporary happiness or permanent bliss. It is so simple that it is anybody's guess. The iron curtain of pride which emanates from lack of real knowledge can be torn apart by the sword of wisdom wielded judiciously with immense efforts made effortless by the blessings of the Guru. This yields the sweetest fruits of all, the permanent bliss. Mind well it isn't something you work for and get it, but is the one which you get in appreciation of your sadhana, from the Guru. There was a deafening applause as he stopped and went to Swamiji and offered sashtaang namaskaar to him, who touched his head and gave aashirvad. The audience at once knew that it was Swamiji talking through him and hailed him thrice. After the discourse by Swamiji on the 7th day all dispersed, having had an experience of their life time. Swamiji now decided to go Honnavar, the place of Shree Shankaranand.

On the way he stopped at Karki, the place where his many disciples just forced him to stay for a while. He gave a discourse spanning 2 hours on how any man can, by employing proper sadhana can attain Moksha. He told them that one gets birth as a human being after many births as various animals. He can then by sadhana become a God. If he wisely decides to leave the pleasures of being a God he can finally attain Moksha. He explained it in a very simple language, for better understanding, which had become his own inimitable style. Even great pundits who were in the audience were highly impressed by Swamiji's knowledge and his way of expression. After celebrating Das Navami there he went to Honnavar. On the way he stopped at Ram Teerth, where Bhagwan Ram and his Brother Laxman had come in search of Mother Seeta and had encountered a devil whom Ram had killed and as there was drought in that area then he had created a continuous never ending source of water which still flows even in severe drought, even after about thousands of years of its creation. During this whole journey for some months Swamiji because of the requests of the disciples had to stay at practically every place he went through. Again he could not disappoint the disciples for delivering discourses on Vedanta apart from performing his rigorous sadhana which was uninterrupted whatever the circumstances. Again he started to feel sick and needed rest. His staunch disciple who was very rich also, Mr. Manjnath Aiyer requested him to rest for a while at the well equipped farm house in his coffee plantation, taking this as Shree Samarth sent order he didn't refuse as

Shree Samarth had ordered him to go to the south and spread the message of spiritualism, Vedant and Sanatan Dharma for which he had to be physically fit, so off he went to the farm house in the big city of Chikmaglur. This house was made as if for Swamiji's sadhana, situated on a hill top and surrounded by a forest of silver oaks. Swamiji wanted to spend the time here throughout the Chaturmas most of the time in solitude. Aiyer had made all the arrangements for his comfort, but that was the word to which Swamiji was allergic to. But not to disappoint his disciple he didn't say anything, but continued his sadhana further. As there was no one to disturb him, he could spend any amount of time in solitude, in a state in which he was completely unified with the Ultimate soul wherein he used to be unaware of anything happening in the outside world, without eating or drinking anything (Hereinafter referred to as Sahaj Samadhi avastha), and to think that he had come there to rest! That is the way of the real Saints of spending there time on this mortal earth. Food and water are needed for the common man to survive whereas the great Saints like Swamiji can survive any length of time in Sahaj Samadhi avastha as that is there food, water and everything! That is a state where they get the utmost peace and bliss. They can survive in this state even after the end of the universe. Off course for achieving this state they have to climb and cross many a mountains of terrible hardships! In this period he wrote 3 collections of mantras in Sanskrit.

Dattashtak (8 mantras on the preaching of Guru Datt)

Dattprarthana (Prayer of Guru Datt)

Vighnavinashak stotra (Mantras to tackle calamities)

One morning when he was meditating before dawn Bhagwan Ram told him that although he had so fervently dedicated himself for the reinforcement of Sanatan Dharma, it may not be possible. Swamiji asked the reason and Bhagwan Ram said that it was none of his fault or any shortcoming in his sadhana but the time for that hadn't yet come. Swamiji offered sashtaang namaskaar and Bhagwan Ram disappeared. Now Swamiji's goal was clear. If Sanatan dharma was to be reinforced later it didn't in any way mean that he should not show the correct path of acquiring Moksha to those who really aspired for it and to improve the state of the poor and downtrodden in the society and thus the society itself. He dedicated his whole remaining life exactly doing that with all his might. He created incessant sources of water in the draught prone

areas, provided food and clothes to the needy, opened schools where knowledge was given free of cost and even sometimes interfering with destiny saved the lives of almost dead ones or put life back in to those who were already dead (He did this part of his service to all only for those whose death might have severely affected the lives of the posterity or would have rendered many others dead). He decided to celebrate the anniversary of Guru Datt there which was arranged by Aiyer. It was done on the mountain Chandra Dronagiri. When Laxman was injured in the war with the devil Ravan, Hanuman had carried the whole mountain Dronagiri from Himalayas to Lanka where Laxman was lying in an unconscious state as the herbs on Dronagiri had the required medicine! Some part of the mountain had fallen off there and hence the name Chandra Dronagiri. There is a temple Guru Datt on the mountain and the celebrations took place there. Swamiji was very happy that it was done there as Shree Samarth was a reincarnation of Hanuman himself. In the mountain there is a cave where it is believed that Guru Datt appears before the Saints and blesses them. Swamiji went in the cave and Guru Datt did appear himself and blessed him! On Guru Datt's orders he stayed in the cave for a day and after that left for Manglore.

This city has the temple of Mother Manglai who it is said that recreated this city which was destroyed by a cyclone in the Arabian sea, the banks on which it is situated. Swamiji was taken by the people of Manglore to the temple in a procession. Mother Manglai was very eager to meet her child, Swamiji. When they met again the oft repeated dialogue for a long time without a word being said occurred between her and Swamiji. Neither he nor the mother wanted to part, but had to as the disciples were waiting for Swamiji. So with a heavy heart the Mother Goddess permitted him to leave for the benefit of the people. The Gods Goddesses and Saints never want to leave each other but they know that they have to as the people for whose upliftment the Saints are born will be deprived of that and the whole purpose of their birth will be defeated. Swamiji then stayed in Manglore for some days again blessing the needy and teaching them the correct way of leading and living life. His body continued to suffer because of the hectic work and one Mr. Shene who was very rich realized this as Hegde had and requested Swamiji to rest at his farm house named Kadriguda. Although Mr. Shene was very rich he, his family members and even his workers were terribly distressed all the time and had almost lost the peace of their mind. When Swamiji came there he asked Shene if this

farm was earlier a crematory, as he was seeing a population of ghosts in that area. When Shene said yes, Swamiji knew the cause of their unhappiness and blessed even the ghosts and relieved them of their agony, on which all the ghosts offered sashtaang namaskaar to Swamiji and disappeared, never to reappear on the earth again. Such was Swamiji's authority! The root cause of their distress gone the Shenes were suddenly very happy indeed! Swamiji also liked this place and it became a favorite of him for doing sadhana. He even stayed during some of the Chaturmasas there.

One day he had a Drushtant of world famous Shree Venkatesha of Tirupati, one of the most revered Gods in India asking him to come to Tirupati. He immediately left and on reaching Tirupati, sat in the temple where immediately Shree Venkatesha himself came in the disguise of an old Bramhan and asked Swamiji if he was Shreedhar Narayan Patki from Deglur. Swamiji knew who it was and offered sashtaang namaskaar to him. Shree Venkatesha wrote something in his book and after blessing Swamiji left. No one understood what was going on. Swamiji explained the whole thing and told the people that his mother had come there and had prayed for getting something (Hereinafter referred to as Navas) and the God himself had come to notify it! He stayed there for some days and when he was leaving by some intuition he looked back and there was the giant sized Shree Venkatesha giving him aashirvad. Swamiji was overwhelmed and till the time the temple was visible continuously looked back to imbibe Shree Venkatesha in his soul. Till he reached Manglore he was almost in a trance. On the way he also had a very satisfying dialogue with the Shankaracharya of Kanchi Math, who is supposed to be an ultimate authority on Sanatan dharma. He celebrated Das Navmi and Ram Navmi in Manglore.

Swamiji had always desired to go to Rameshwar from where Bhagwan Ram had built a bridge of stones with the help of Hanuman's monkey army, across the Indian ocean to Lanka where the devil Ravan had kept mother Seeta in captivity. Bhagwan Ram had also established a linga of sand there. This is one of the most sacred places for Hindus. He reached Rameshwar and him and the others accompanying him saw the famous sunset over the ocean. Swamiji told them that the way the Sun rises and sets without disturbing the nature's laws and without any break, the universe also is formed and then destroyed and this cycle also continuous without any break. Shree Samarth had established a temple of Hanuman at Rameshwar. Swamiji very reverently visited it, offered

prayers and stayed there for a while, when the priest came he at once knew the authority of Swamiji and requested him to stay there for a few more days which was seconded by many accompanying him. Swamiji also wanted the same and camped in the Hanuman temple spreading the message, teaching and preaching of Shree Samarth. When he felt the job was done he started his way back.

He stopped at Tanjavar where Shree Samarth's disciple Bheemswami had set up a Math. There are many yet unpublished works of Shree Samarth in the Math which Swamiji read and as he had photogenic memory instantly remembered them. There are some original pictures of Shree Samarth drawn during his life time and other unique works of art. Swamiji was very happy to be there. He explained to the people of the Math the similarity in art and yoga. He said that in both you have to control your body and mind and see the reflection of your soul in your mind which should be as transparent and clear as a mirror. Swamiji had described the essence of abstract painting before it had started! Chaturmas was to begin and Swamiji decided to celebrate it in Kadriguda. Once, an old disciple asked Swamiji to explain the intricacies of Saint Hood to him. Swamiji told him that one who can win over his worldly desires and knows how to maintain the peace of mind can become a Saint provided that he also knows the meaninglessness of the worldly pleasures. Only a peaceful mind can unify with the soul residing inside the body. When this state becomes ethereal he gets the real peace and bliss. This then makes him eligible for achieving Saint Hood, as he has wisdom but has the knowledge that it should be used with a kind heart for giving solace to the people and not the dry knowledge which is utilized for unnecessary and harmful debates over petty issues. Your wisdom should turn your intellect towards the soul and not away from it. If this happens the other way round then there is no chance of even nearing Saint Hood although the world may hail you as a highly intelligent man! On every 11th day of the month Swamiji used to keep fast according to Hindu tradition (Now after so many years even modern medicine is recommending it!), and he didn't drink water also on that day. The next day he used to break the fast by having a glass of milk. So this time on the 12th day a glass of milk was kept in front of him without disturbing him as he was in Sahaj Samadhi avastha. After a while a disciple went to fetch the glass and saw that a dog was drinking it and Swamiji was looking at the dog with utmost love. The fellow tried to shove that dog away but Swamiji stopped him, saying that God is in everybody, so let him drink! When the dog went Swamiji started

burping as if he had himself drunk not only a glass but liters of milk. He was very kind to every living being. Once he saw that Shene's fruit garden was full of oranges and some monkeys were looking forward to eating them but were prevented by Shene's guards. He told Shene that these were the same ones who had helped Bhagwan Ram in winning the war against Ravan and they should be satisfied with which Shene removed the guards and the monkeys enjoyed their fruits. Shene for this obedience was rewarded with even greater yield of fruits in the same season! That year the winter was very cold and the disciples sleeping outside Swamiji's room one night were literally shivering. Swamiji realizing this got up, put his warm clothes on them and himself went into the cave where it was much colder. He had so much empathy for others and was so caring about every one. His whole life is full of such anecdotes.

After the Chaturmas was over Swamiji went to Shigehalli. By this time a number of his disciples to Swamiji's satisfaction had done a lot of progress in spiritualism and they were not only from Karnataka but from all over India. To some of them Swamiji asked to go back to their native places and start spreading the message of Sanatan dharma and of Shree Samarth which the disciples felt an honor and did just what was told. Swamiji then went on a tour of the holy places in Karnataka. At many of these he found that the Gods or the Saints had left as these places had lost the holiness because of the wrong doings of the people staying there or they had become commercial ones with merchants looting the worshippers, a state which favored the invasion of the evil spirits as a result of which the sadhana and wishes of the pious were going in vain. With the arrival of Swamiji all this disappeared and the piety of these places was restored. It became a routine for him to bless the evil spirits also so that they would never come back and disturb the worshippers. This tour took quite a while to end and seeing the despicable state of affairs he again decided to go to the Himalayas for further sadhana to benefit the mankind. Right at that moment the God Badrinarayan of Badrikedar in Himalaya appeared before him and told him to go to Badrikedar. Swamiji was very happy that now even the Gods wanted him to come to their land, the Himalayas!

He first went to Sajjangad for the blessings of Shree Samarth got the nod of his approval and then he started his journey to Badrikedar crossing the whole of north India and then along the holy river Ganga (Wrongly spelt as Ganges) through the Himalaya where he visited many of the holy places en route to the destination. Even in the extreme cold

of the Himalaya he wore only his langoti and never stopped his routine of daily sadhana and 3 times bath in the subzero temperature and even much colder waters of the river! He finally reached the temple of Badrinarayan at the first sight of which he offered sashtaang namaskaar and then entered it. At the entrance itself there is the sculpture of Hanuman erected by Shree Samarth. From that moment onwards he was almost in Sahaj sadhana avastha. He stood in front of Badrinarayan who was his Guru as a Sanyasi and went into a trance and then began their dialogue without words. He immediately wrote 2 collections of mantras in Sanskrit in praise of Badrinarayan. He decided to celebrate Chaturmas there only. He was given a room just across the river which separated it from the temple, so that he could see the God from his room anytime. During these 4 months he spent he spent most of his time in solitude doing incessant sadhana, for which he had longed so much and was therefore very happy as his wish was fulfilled by none other than Badrinarayan himself. Now with the advent of winter the cold worsened and became unbearable as Badrikedar is at the height of 13 thousand feet. Many of the sanyasis left as is the practice there but Swamiji didn't go and even started to offer his own belongings which the Sajjangad people had given him to them. He left Badrikedar only when the Chaturmas was over, i.e. on Vijayadashmi. After trekking his way back through the Himalayas he visited many holy places in north India and then started for his journey to the Girnar Mountains in Gujarat, a western state in India.

Near Junagadh there are 4 mountains surrounding one steep one on which are located the replicas of Guru Datt's footwear (Hereinafter referred to as Padukas). This is a very important place of worshippers of Guru Datt. One has to climb more than a thousand steep stairs to have a darshan of them. Swamiji climbed the mountain, reached the Padukas and sat there in Sahaj Samadhi avastha. Guru Datt appeared before him and blessed him. Then started their dialogue without words, for hours. Swamiji then offered sashtaang namaskaar and climbed down. In Junagadh he was requested by the erstwhile King to stay at his palace and the people also forced him for that as it was the only place which could accommodate thousands for his discourses. Swamiji had to agree and stayed there for a few days preaching Vedanta. One day he had a Drushtant of Guru Datt asking him to bless a young army officer who was disenchanted with life, Mr. Bhaskar. Swamiji blessed him and asked him to go to Sajjangad for further sadhana. He later on became

an authority on Shree Samarth's preaching and came to be known as Bhaskarbua Ramdasi.

There was a lady in the town who was also a great authority in spiritualism and used to be in Sahaj Samadhi avastha all the time. Unaware of the surroundings she most of the times walked across the streets without any clothes. For her nothing else but only the bliss mattered, no matter whether the clothes were on or not. But the people despised this and later on started troubling her. Swamiji heard of this and went to meet her. She never listened to anyone but she also instantaneously knew Swamiji's authority and willingly listened. He told her that even the greatest of the Saints or even the Gods when they adopted human shape, had to abide by the rules of the society, and the rule was that no one can roam around nude. To the surprise of the people she immediately agreed and started wearing clothes. She afterwards became the disciple of Swamiji and worshipped Narsi Mehta, the great Saint of the same town. In this manner wherever he went he guided everyone and showed them the correct path. The people of Junagadh as others everywhere requested him to stay there only, even the King did but Swamiji refused and then went to Porbandar. This was the city where Bhagwan Krishna had his baptism in his Guru Sandipani's ashram. He had his education there with his very poor friend Sudama, a friendship which has become folklore in Hinduism. Swamiji gladly stayed there for a few days and now started for the Capital city of Krishna's kingdom, Dwarka.

He stayed at the Shankaracharya Math in Dwarka for 1 month during which he visited all the temples and places where Bhagwan Krishna had stayed. The main temple is extremely beautiful with its dome about 150 feet in height, and the peak made of gold. He visited the palace of Krishna which is on the island in the sea called as Bet Dwarka. That time there was an epidemic of malaria in Dwarka and Swamiji also suffered from it but got alright soon due to the caring and nursing done by the disciples in the Math. The situation on the newly formed India - Pakistan border made Swamiji very unhappy as a literal human carnage was going on there. He was even angry with the Gods for having allowed this and put it on paper in the form of a 16 mantra poem, asking Ram to stop it or empower him to do that. It did stop after a while. This despicable carnage of human lives further convinced him that unless Sanatan dharma was reestablished humans will continue to behave like animals or even worse than that. Fed up with all this he decided to go back to Maharashtra, his native state. He wanted to visit

another holy place, Narsobachi wadi. Here the great Saint Nrusinh Saraswati had done sadhana for 12 years which has made this place free of sins. In the temple there are Padukas of him. This was one of the places of the existence of Guru Datt, and Swamiji being born on the very day Guru Datt was born, had always had immense pleasure in doing sadhana in his presence. So he continued his sadhana with vigorous enthusiasm despite the fact that many people had started visiting him for blessings and as always not to disappoint anyone he had to deliver daily discourses. Right at that time, the people of the town started hearing some strange sounds of crying animals around the temple which was unforeseen. This went on for a while and fearing about the unknown they asked Swamiji about the meaning of this. Swamiji told them that when such things happen around so pious a place it signifies that the whole country would have to undergo a tumultuous phase. People's fear was now magnified with this prophecy and they asked him can it be stopped. Swamiji said that just as a man can't change his destiny till he attains the Parbramha the country is also no exception to this. His prophecy did come true as Mahatma Gandhi was assassinated and in the riots that followed, many of the houses in the town were also destroyed. Swamiji was thoroughly disgruntled with this and now wanted to go back to the place he loved most, where he felt utmost peace as he did nowhere, Sajjangad. When he went there he was very happy as were the other disciples. They requested him to celebrate his arrival by arranging continuous Ramnam Jap for 7 days and culminate it with his discourse. It was to his liking and therefore for 7 days Sajjangad was drowned in the name of Bhagwan Ram. In his discourse he told that continuous Ramnam Jap increased the divinity of that place, it also washes the minds of the people of all the sins and makes it crystal clear for further sadhana to succeed which culminates in attaining fullest concentration that is needed to acquire Sahaj Samadhi avastha and unification with the Parbramha. This is the easiest method in spiritualism, which can be followed anywhere, anytime almost all the time one is awake, even while doing the daily work and by anyone who has the requisite faith.

Every one from Manglore wanted that Swamiji should celebrate this years? Dasnavmi there. So Swamiji asked for Shree Samarth's permission and on getting it went to Manglore for the celebrations. Being very kind at heart he could not see anyone's grief and therefore used to give them sacred water from the daily pooja (Hereinafter referred to as Teerth) which relieved them of all their grief! Seeing this

some of the young men thought that he was using some unfair means or fooling the people. They blatantly asked him about this, Swamiji smiled and told them that these people are suffering because of their lack of real knowledge which can't be imparted immediately, but to tear away the darkness surrounding them, which is the cause of their lack of knowledge and unhappiness I just give them the teerth which not only reduces their sufferings but there is a chance that at least some of them would follow the correct path of spiritualism and that would lead to resurrection of the Sanatan dharma, which is the only way of freeing the mankind of all the grief. The youth realized that this was no deception, on the contrary their perception was horribly mistaken and offered sashtaang namaskaar, on which Swamiji blessed them too!

Swamiji now wanted to visit his native place, Deglur. He reached there and went to the home of his ancestors. Immediately a big evil spirit who was one of his ancestors appeared before him. During his life time he was very miserly and even after death never left that place watching over the property, money, gold and what not, so that no one, not even his posterity should spend it! Swamiji knowing this threw teerth on him upon which there was a sudden change in his attitude and he requested Swamiji to enlighten him. Swamiji told him that he had not come to take anything away as he was a sanyasi but had come to relieve him of his evil mind. No body till now has achieved happiness through money and nobody will ever. The organic pleasures are the real diseases and property brings over calamity. These diseases and calamities are responsible for everybody's sufferings. If you want to achieve real happiness you just have to look deep inside you where the soul is and where the real bliss resides. Creation is certain to lead to destruction and thence to unending grief and sorrow. Your soul is free from all this. It neither is born nor does it die. It is omnipresent and thus is present within you also. It is the only form which continuously emanates happiness. Once you realize this you will also be freed from this vicious cycle of birth, death, unreal happiness but real grief. All the material which you think gives pleasure originates from the earthen elements and goes back to them when destroyed, the earlier you realize this sooner will you attain Moksha. I have come here to do just that! The evil spirit and the audience who couldn't see it but could feel its presence due to Swamiji's authority were stunned that when Swamiji finished talking the evil spirit vanished into thin air and the audience lost its perception! Swamiji's job done, he now started for Indur Bodhan Math where Shree Samarth's disciple Uddhav Swami had

resided 300 years ago. Nearby there is a place called Sarangpur. This area was under the Nizam (A Muslim King). Some years ago it underwent a very severe draught, when the Nizam ordered all the Brahmins in the area to pray for rains and threatened that if it did not rain he would impose lifelong imprisonment for them. All the Brahmins stood in the dried lake for days together praying all the while, still it didn't rain. Shree Samarth then appeared there and threw his sacred cloth on a huge stone after carving the outlines of Hanuman on it. He asked them to pray Hanuman now and took his cloth away. Where the outlines of Hanuman were there, now appeared a beautiful sculpture of Hanuman! He then disappeared. When the first prayers were over, it immediately started raining torrentially! Swamiji stayed there for 4 days and continuously sat in the presence of Hanuman's sculpture. After their usual dialogue, he left and went to Hyderabad . He visited many places on the request of the disciples, but specially spent some more time in the Math where he used to go frequently with his mother and where he first time in his life had seen Shree Samarth's portrait and prayed. He was extremely happy to be there once again. Then he decided to go to Shree Shail Mountain , where there is one of the 12 very sacred Lingas of Shree Shankar. He did sadhana for some days there and then he got a letter from Aiyer requesting him to bless his son on his Threading ceremony at Chikmanglur. By this time wherever he went the place would be full of thousands of people, eagerly wanting to listen to him and have his aashirvad and blessings. He was very fluent in the local language Kannada and people just flocked for his discourses. All the time all the while it used to be a big congregation of people joyously celebrating just because Swamiji was present there. He was revered as a deity. He didn't want it but didn't want to disappoint them also. He used to take this opportunity to spread the message of Shree Samarth and Sanatan dharma. Chaturmas was approaching and one of the disciples who owned a huge property and a very good bungalow, ideal for sadhana, pleaded with him to celebrate it there. Swamiji never wanted to be amongst the riches, but it used to so happen that only they had the right kind of premises for his further sadhana and therefore keeping in mind the larger interests of the society and seeing that all the rich who pleaded with him were really doing sadhana as per his instructions he was convinced that it wasn't wrong to be there after all but at the same time he always used to see to it that no poor would go empty handed from that place and he used to give his affirmation to the rich only on the condition that they would look after the poor and the

downtrodden even after he had left which they religiously did. So this year's Chaturmas was celebrated at this disciple's place, Kalale. After that he went to many big cities of Karnataka, spreading the message of Shree Samarth and Sanatan dharma.

Then he went to the town of Shimoga , on the banks of the river Bhadrawati where there is the ashram of Shankaracharya where he stayed. Mr. Kadappa from the ashram was blessed by Swamiji and he and other disciples established Shreedharashram. Swamiji had become very popular in Karnataka for his unparalleled authority in the field of spiritualism and his love and affection for the poor and downtrodden, whose sufferings he had relieved with his divine powers. In Shimoga a procession of Swamiji was taken out on a highly decorated elephant, which was the privilege of only the Kings at that time! People revered him as they would a deity and the Gods also knew that he had by then surpassed their powers also! Such were his powers that whosoever came in contact with him, even for a while could easily attain Sahaj Samadhi avastha! When he thought that his job at Shimoga was done despite repeated pleadings of the people he left for Sagar, comforting them by telling that he would be just nearby. In Sagar the people who were earlier blessed by him there were eagerly waiting for him and just at his sight all started crying, Swamiji knew the reason and told them that as they were following the right path in the way he had advised them to, they had nothing to worry for and although he wasn't bodily absent his mind was constantly with them and would be whenever they remembered him. All were happy and decided to celebrate the Datt Jayanti there, to which Swamiji agreed. The celebrations went on for 7 days and thousands of poor got food which was made available for 24 hours by the people of Sagar. Swamiji was very happy that his disciples had imbibed the right things. The same things happened at the next stopover, Shigehalli where the disciples of Shree Shivanand, as told by himself when he left his mortal body were waiting all these years for Swamiji for further directions and those words being the Saint's words even the Gods had to listen and follow them whereby Swamiji's arrival there was on the cards and the disciples were joyous that Swamiji had finally come, and they would now get the correct advise for their further sadhana, which Swamiji did gladly. The celebrations of Das Navmi were arranged for at Sagar and after it was over Swamiji decided to leave for Sajjangad, knowing that the Math was in the proper hands. On the way he stopped at Sankeshwar where one Mr. Manolika who had his legs paralysed was thoroughly disenchanted with life and was just waiting

for his moment of death as the doctors also had told him that nothing could be done. When he came to know about Swamiji and just to have a Darshan of a Saint before death he just dragged his body across the road to Swamiji who instantly knew what had gone wrong and just gave him the Teerth and gave him aashirvad telling him that he would be alright within a month! He did start walking before that month was over! He lived for more than 40 years after that without any problems! He devoted all his time for Swamiji's seva as he and all the others knew that without Swamiji's blessings he was all but gone. Throughout his life Swamiji did this for the really needy who were suffering through no fault of their own. And everyone thus blessed didn't prove him wrong as they served for the cause of Sanatan dharma, the preaching of Shree Samarth and Swamiji for their lifetime. It is this greatness of the real Saints of knowing who the right person to be blessed is and who should be left with his destiny. Not everyone is destined to be blessed by the Saints like Swamiji, though one can even if he is not destined by proving through his deeds afterwards that he is willing to improve. Swamiji then didn't hesitate to bless them also! This was yet another example of his kind heartedness.

Swamiji reached Sajjangad in the spring of 1950. When people came to know about this they as usual thronged there to have his Darshan and to listen to his discourses. Swamiji was happy, but the flow of the disciples didn't stop at all and with the hectic schedule demanded by it worsened Swamiji's health. He in fact had come to Sajjangad to spend time not only near the Samadhi of Shree Samarth but that too in solitude, which was now impossible. He firmly decided to leave Sajjangad and as usual, fearing that nobody would allow him to do so he left without informing any one at the wee hours of the morning after gaining the nod of approval from Shree Samarth. Again the search for him started and after quite a while he was found by one disciple walking briskly. He offered sashtaang namaskaar to Swamiji and requested him to come back, but Swamiji said that now that was impossible and he was looking for a good place where he could do his sadhana in solitude. They were disappointed but requested him that they themselves would look for a good place for his sadhana in solitude, so that the people of Sajjangad would at least know where he was and consult him in times of need and his sadhana would also be done undisturbed, to which Swamiji agreed. The disciples then consulted other authorities and suggested Swamiji the sacred place of the great Saint Shreepad Shree Vallabh, Kuravpur, which Swamiji was only too glad to accept. On the way he

was offered food at one place where another great Saint Shree Vasudevanand Saraswati also had accepted the same. The owner was very much overwhelmed and told Swamiji with heavy emotions that he was the luckiest person on the earth as two of the greatest Saints he had known had accepted food at his place. Swamiji was also very happy to know this and considered it as a good omen for his solitude and further sadhana. When he saw the Samadhi of Shreepad Shree Vallabh he went into sahaj Samadhi avastha. Then he started his sadhana in solitude as he had wanted. He was finally glad that he had found the right place and the right atmosphere for his sadhana. He was happily spending the time according to his wishes after a long while.

In the path of spiritualism the persons doing sadhana have to face some unforeseen obstacles put by evil spirits which distract him from his chosen path or can even destroy him. He himself has to be a great authority to tackle them and not destroy them but show them also the right path by which they won't be able to trouble anyone else. Or the sadhana has to be done under the direct guidance of the Guru where these spirits don't dare to trouble them. One such person doing sadhana was troubled by an evil spirit and he was so much affected that he used to be either unconscious or cry very loudly when awake. Swamiji knew the reason and put Teerth on him and told him that the day after he would take care of the evil spirit. This one was a pundit in his prior life who had mastered all the 4 Vedas but unfortunately he became very proud of this and started challenging the authority of the more knowledgeable than him, which is against the essence of the Hindu philosophy and that was the reason behind his becoming an evil spirit. The next day Swamiji knew when he would attack that person and went there exactly at that time with his Kubdi and Teerth. The spirit appeared and Swamiji started talking to him. The spirit had to tell him the truth and said that as he had to be born as an evil spirit despite his knowledge of the Vedas, he wouldn't allow anyone there to do sadhana and force them to be swayed from their path so that they would also meet the same fate. Swamiji hit him on his head with his Kubdi 4 times and asked him if he wanted to continue doing the same or wanted Moksha. The spirit offered sashtaang namaskaar to Swamiji and prayed for Moksha. Swamiji threw the Teerth on his body upon which he immediately attained Moksha. He gave Moksha to many of the evil spirits infesting Kuravpur.

One day a man named Keshavdas from Narsobachi wadi came to Swamiji. He was a worshipper of the God Narsinh and was also known

to be very cruel and had a bad temper. Datt Guru had sent him to Swamiji. Swamiji peeped into his past and saw that he had killed 40 tigers in his previous birth and probably due to that he had that much cruelty in him. Swamiji lived with him for some days eating only fruits and water and imparting knowledge to him. Then Swamiji ate only the extremely sour neem leaves and water for another few days while continuing to impart further knowledge. Keshavdas was finally convinced that his way of living was like an animal and pleaded with Swamiji to bless him, which Swamiji did as Guru Datt himself had sent him. Afterwards Keshavdas became so kind that no one could guess how much cruel he was. Swamiji always did things so that even the evil in the society could be transformed to utilizable spiritualism.

The disciples at Sajjangad wanted that a building be built there in the name of Swamiji. They sent a messenger to Swamiji to get his permission, Swamiji didn't want anything like this but when the disciples said that in this way he could always be Shree Samarth and that Shree Samarth would also have liked that, he found it very difficult to refuse. Overjoyed he replied in the affirmative and then when the construction started it was completed within no time as every disciple contributed in a manner as if there was some competition to be won. This building is still there at Sajjangad and is known as, 'Shreedhar Kuti' (The home of Swamiji).

He celebrated this year's Chaturmas at Kuravpur. From there he went to another sacred place for Hindus, Uttar (North) Kashi in the Himalayas. There were many people doing sadhana there but there state was pitiable as there was no one to help. Swamiji sent a message to Mr. Aiyer to help these people for their continuous sadhana. Aiyer immediately sent his people with the required money and Swamiji could help them in the entire manner he wanted to. All of those doing sadhana thanked Swamiji for this generosity, but Swamiji told them that it was Aiyer to be thanked and not him. His honesty was impregnable. He stayed there for 4 months and then left for Haridwar where he told the others accompanying him that he wanted to do further sadhana in solitude with only Bhagwan Ram with him, at Bhagwan Ram's capital city Ayodhya. He also told them not to worry about him as he would be taken care of by Bhagwan Ram himself and asked them to return to Sajjangad to do sadhana in Shreedhar Kuti. It was almost like an order so nobody argued and with a very heavy heart left for Sajjangad. Swamiji stayed at Haridwar for some days doing sadhana and then left for Ayodhya all alone. His joy and enthusiasm were overflowing as he

was going to meet his Guru's Guru, Bhagwan Ram at his own capital, Ayodhya.

He reached Ayodhya and one Bramhan took him to an ashram where he got a room to stay. He had decided to go to the temple of Bhagwan Ram after doing intense sadhana for 2 months; therefore he offered sashtaang namaskaar to the Ram Mandir itself. Then he started doing sadhana in total solitude almost always remaining in the sahaj Samadhi avastha. He ate only sprouted wheat and gram. After 2 months were over he went to the Ram Mandir where the head priest was a Marathi person. He knew the authority of Swamiji and made all the arrangements for his stay there. Swamiji was overwhelmed with emotions when he first offered prayers to Bhagwan Ram, after which they had their usual dialogue in solitude. Then he decided to follow the orders of Bhagwan Ram and stayed there for 4 months of the Chaturmas, sitting on the banks of the sacred river Sharyu in Sahaj Samadhi avastha all the time except for the daily chores. He was extremely happy that finally he did get the desired solitude and that too near Bhagwan Ram! He said to himself what else could I have asked for? This was probably the happiest time he spent after being blessed by Shree Samarth and knew that without his blessings this would never have happened. At the same time he was pained at the state in which the temple was. As usual his disciples were sending money orders in his name, as the seva, which he didn't like but couldn't disappoint his disciples also, so he used to spend the money at other places on the poor. Here he asked the head priest to utilize the money for the renovation of the temple. In those four months the temple literally shed its looks and seemed to be built as if it was built just now. A second floor was added to the existing one, rooms were built for people coming for sadhana, was properly ventilated with ceiling fans and a garden was created. Everyone was astonished that this man looking like a beggar could do so much in so short a time. Only the priest knew the reality and also what Swamiji was capable of. During this period he wrote Shreeram Mantra Raj Stotram, a collection of 20 mantras which were peculiar in the sense that the first letter of each mantra when read in sequence was nothing but the Trayodashakshari Mantra! This is included in Shreedhar Stotravali, a collection of mantras by Swamiji. When the Chaturmas was over Swamiji sat in front of Bhagwan Ram in sahaj Samadhi avastha and knowing what was going on between him and Bhagwan Ram the head priest ordered to stop even the pooja, the Ramnam Jap and asked all to maintain pin drop silence! After a long time when their

unspoken dialogue ended he came out of the trance and blessed all who by now had offered sashtaang namaskaar not only to Bhagwan Ram but to Swamiji also. He then asked the priest to serve meals with sweets to one and all. Totally happy with the way things had gone over the last 6 months in Ayodhya and enjoying the absolute bliss gained by the proximity to Bhagwan Ram he left Ayodhya for Banaras or Kashi as is popularly known, a place which the Hindus consider as the holiest of all the places on the banks of the holy river Ganga. There is a temple of Bhagwan Shiva in Kashi which Swamiji immediately visited on arrival. For the next few days he stayed there only in sahaj Samadhi avastha. He was on only milk and fruits. Swamiji's popularity had spread here also and people started to flock at his place for Darshan and blessings.

Every one wanted him to celebrate the Datt Jayanti at Kashi. He had no reason to refuse and the celebrations went on wildly and happily in one of the oldest of the temples of Guru Datt. The next day one Bramhan Pundit, Mr. Govindrao Vaijapurkar came for his Darshan and his blessings. Mr. Vaijapurkar was also Editor of a well known Hindi newsletter. When anyone saw him he could immediately recognize that he was blessed by the Goddess of knowledge, 'Saraswati'. He published most of Swamiji's works in Hindi. Despite being thoroughly knowledgeable he still used to be very much in awe of Swamiji. He was very polite, devoid of pride or hatred and very loving and caring in nature. When he first saw Swamiji he was overwhelmed with emotions and tears of indescribable joy flowed incessantly. Swamiji caressed him and told him that he had come to Kashi only to bless him! Then he showered him with his choicest blessings with which he blessed very few. Mr. Vaijapurkar's family is one of the prominent ones from north India , who are responsible for spreading Shree Samrth's and Swamiji's message, for rejuvenating the Sanatan dharma and for relieving the peoples' sufferings by doing all this as a seva to Swamiji.

Traditionally all the sanyasis visiting Kashi also visit the land of Veda Vyas (The author of the great epic Mahabharata), Swamiji also visited it and gladly imbibed the whole pious atmosphere. Mr. Vaijapurkar made all the requisite arrangements and then requested Swamiji to celebrate this years' Dasnavmi at Kashi to which Swamiji happily agreed to, with a view that very few in north knew about Shree Samarth and his preaching and this was a golden opportunity to do just that. As always the celebrations went on very well because of the organizing skills and the respect Mr. Vaijapurkar commanded as a Pundit in

Kashi, for 7 days and on the seventh day Swamiji delivered his discourse. The gist of it is as follows:

If we want to know about culture and the morals of our society we should study all the aspects of the Sanatan dharma we should also know about our ancestors. While studying these things you will come to know that they considered all humans as a part of their own family, they were dedicated towards their goal, the society and the nation and hence they could easily accept the principle of secularism. Our Sanatan dharma is not a restricted one for anybody, it is for all. It sends across the message of truth, happiness and peace. Our ancestors always did sadhana for following the religion and protecting it. There were two types of great people who did this. One type was of the warriors i.e. the Kings and the other was that of the spiritual preachers i.e. the Saints. Without the combined efforts of them this nation would have been vanquished a long back. Our philosophy tells that the Saints were a few steps ahead of the Kings as they had the power to control the emotions of the society at crucial times apart from having other powers as well. They also had the ultimate knowledge which could empower the Kings to attain Moksha after their job of protection was over. There are so many examples of this in our history. Saint Vasishth and Bhagwan Ram, Shree Krishna and Arjuna, so on and so forth. If you just look back 300 years there were Shree Samarth and Shivaji Maharaj who freed the nation from the cruel Mughal Kingdom and reestablished the Sanatan dharma with the advice of Shree Samarth who was his Guru and he sought his advice all the time, behaved accordingly and hence succeeded in his job. Shree Samarth's preaching was the base on which Shivaji built the empire for the benefit of the society again according to Shree Samarth's wishes. Shree Samarth had established a total of 1100 Math throughout India . During his times there was total destruction of the Sanatan dharma, the society and the nation was also on the verge of the same. Therefore Shree Samarth took along with him all types of people from all sects and started his monumental work of resurrection of all of these. Shree Samarth knew that he would need the help of Shivaji in this task and Shivaji being his disciple was only too willing to do whatever he asked for. Shivaji also knew and all the politicians running the country should also know this, that without the spiritual powers blessings their service to the nation would go waste, provided they really want to serve the nation! Shree Samarth told the people that it wasn't difficult to follow his preaching if they just observed some basic things like, continuity in the work which may require constant travels, wisdom, trying without

complaint, tremendous confidence, alertness, forgiveness, peace, simple living, no boasting, power and above all worship of Bhagwan Ram! People of that time did that and reaped the harvest. Therefore any Math of Shree Samarth's is not only a place where only spiritualism would be preached but it was a big school of producing idealistic patriots also! He was so prudent that knowing that the times were difficult and too much of cruelty could no longer be tolerated he had ordered the disciples to store weapons under the replicas of Hanuman in temples! He wasn't a blind follower of anything only because it was preached, he knew how and when to change the interpretation of the preaching. Off course he could do that only because he was such a great authority that even the Gods accepted his ways! They had to as the true Guru is always above any God!

Swamiji celebrated the Dasnavmi in Kashi and during this period he wrote a collection of 180 mantras. He also wrote two books in Hindi. He wrote a letter to the disciples in Sajjangad which was so good that it was later on published as a separate book! Such was his mastery over the language and the Vedas that he wrote many books in a very short span.

The disciples at Sajjangad decided to take the Padukas of Shree Samarth to Badrinath so that the people of the north would have a Darshan of them and there will be spread of the teaching and preaching of Shree Samarth. The Padukas reached Haridwar via Delhi . Everywhere thousands thronged to have the Darshan of the Padukas. At Haridwar it almost reached a feverish pitch. Then they were taken to Badrinath where all people of Badrinath and from the surrounding areas came to have Darshan. They knew that the statue of Hanuman in the temple was erected by Shree Samarth 300 years ago and therefore had special affection for his Padukas. After 4 days the Padukas were decided to be taken to Kashi. Swamiji wanted that there should an unforeseen welcome accorded to the Padukas of his Guru. A committee was formed by Mr. Vaijapurkar comprising of the Pundits and the rich having inclination towards spiritualism to look after the celebrations as per Swamiji's wishes. When the Padukas arrived they were mobbed by the devotees and the whole of Kashi reverberated with the continuous chants of Ramnam and Jai, Jai Raghuveer Samarth! With great reverence the Padukas were kept in the Ram temple, where Swamiji went and had the Darshan of the Padukas and immediately went in to trance and had their usual dialogue. For the next few days discourses of renowned pundits were arranged for the devotees, explaining to them the works of Shree Samarth. Swamiji delivered his discourse in chaste

Hindi so that the local people could understand it better. He said, Shree Samarth is the third reincarnation of the deity of Kashi, Lord Shiva, who is revered by all the Hindus all over the world. Lord Shiva who himself revered Bhagwan Ram, expressed himself as Hanuman to serve Bhagwan Ram and Shree Samarth is the reincarnation of Hanuman. The combination of Lord Krishna and Arjuna reappeared in the 17th century as Shree Samarth and King Shivaji. Shree Samarth was born on the birthday of Bhagwan Ram. He knew the reason of his birth and hence had started his sadhana right from his childhood during which time he was constantly accompanied by Hanuman. 4 days after his threading ceremony he was blessed by Bhagwan Ram who appeared in front of him and gave his golden clothes to Shree Samarth. During the marriage of Hindus some mantras are chanted and the Bramhim priest who is conducting the ceremony loudly says, 'Sawdhaan' (Beware of what is happening) at the end of each mantra. Nobody in history had paid any attention to this word and the meaning of it, but Shree Samarth realized it and left the ceremony as marriage would have defeated the very purpose of his birth. After that he moved across the whole of the country and then did a highly demanding and hectic sadhana for 12 years. He lived for 37 years afterwards, every moment of which he totally devoted to the building up of the Nation and spreading the message of Sanatan dharma. He was different from other Saints in the matter of patriotism. He firmly believed that unless the country was freed from the outsiders' clutches it won't progress and the dharma would also meet the same fate. Therefore he blessed literally millions of disciples and told them that they should not only pursue spiritualism but should answer the sword with a sword, which would not be a sin as it was being used for the protection of the country, which in Hindu philosophy is greater than even the Heaven! Due to the incarnation of Shree Samarth only the Sanatan dharma has survived otherwise it would have been long back destroyed by the outsiders. Except for the disciples of Shree Samarth nobody knew this and they were literally stunned to have this knowledge and again the whole of Kashi reverberated with the chants of, 'Jai, Jai Raghuveer Samarth'!

Then the Padukas were taken to many places in north India for the enlightenment of the people. Chaturmas had arrived and Swamiji decided to spend this time in total solitude and keeping complete mum (Hereinafter referred to as Maun). This gave him the required period and the peace around him for his further sadhana. But the condition of the disciples was pitiful as they constantly looked for his advice which

was not forthcoming. People of Karnataka had also reached Kashi by this time and were disappointed that Swamiji was keeping Maun. As always Swamiji knew this and to relieve them of their agony came out of his solitude and blessed them. He stayed for 13 months in Kashi and during this period blessed innumerable people which helped these people in numerous ways. Many miraculous things happened with them after they were blessed by Swamiji. But Swamiji told them that these miracles could occur only because they had really imbibed the message he had given them and they had tremendous love and affection for not only him but for the God also. The God tests the disciples with his own ways and despite any type and amount of sufferings, if he finds that the love and affection of that person towards him has not changed he himself prefers to serve the disciples! So in effect the so called miracles are done on the basis of one's own love and affection and dedication towards the Guru or the God rather than the other way round! This was something unheard of for the disciples and their devotion towards Swamiji increased by many folds as he was refusing to take the credit of the miracles done by him and was on the contrary accrediting them of it!

By now the people of Karnataka were becoming restless and wanted Swamiji to come back as soon as possible. So Swamiji told the disciples at Kashi that after the completion of the Chaturmas he would leave which in turn disappointed them! Everybody wanted Swamiji to be near them for all the time! He consoled them and particularly Mr. Vaijapurkar, who had just put himself at Swamiji's feet and done more than what he could have done during the 13 months. It is another thing that he considered himself the luckiest person on the earth for having had this opportunity to serve Swamiji. He delivered his parting speech to all,

The uninterrupted sadhana for attaining the Parbramha is the correct way of following the dharma. The aim of following the dharma is to be in a continuous state of happiness and peace which gives rise to eternal bliss. This can be achieved by totally ignoring the inviting but short lived material pleasures. If one doesn't fall prey to the easily attainable yet more readily evaporative pleasures and happiness which are illusions then one can have little hindrance in one's sadhana and the outcome of it. One should always strive for achieving the Ultimate truth which is nothing but the fact that this universe and whatever happens therein is nothing but an illusion and should also try and go further to gain the real knowledge that is associated with the Parbramha.

Everyone should therefore try to look inside him always to find the real me which is the soul, which in turn is an expression of the Parbramha. The sadhana should be directed towards dissolving the feelings of the body, the soul, then become unified with the Parbramha and then by further sadhana try to see and go beyond that where you will attain Moksha, by virtue of which you will be freed of the painful cycle of birth and death.

To commemorate Swamiji's stay at Kashi the disciples built a beautiful ashram, 'Shreedhar Sphoorty Nivas'.

Swamiji then left for Sajjangad via Alahabad, another sacred place for the Hindus. He reached Sajjangad where his arrival was celebrated as a festival would be. He then went to the newly built Shreedhar Kut. Das Navmi was approaching and Swamiji instructed all that it should be celebrated with in the best possible manner, which was followed to the core by everybody.

Because of the incessant requests of the disciples in Karnataka, Swamiji now decided to go to Manglore. Sajjangad people were disappointed but Swamiji told that they had Shree Samarth with them whereas in Karnataka there was no one. He faced this problem of leaving behind disappointed people throughout his life but some way or the other he could manage to convince them. Everywhere it was like a mother consoling the sons that she would be available whenever they remembered her! The corollary is that Swamiji's love and affection towards his disciples and all others was motherly to say the least!

On his way to Manglore he went for bath in the river Krishna along with one of the disciples Dr. Valimbe who was very heftily built but almost completely drowned in the river and Swamiji who was so slightly built just swam across and lifted him and took him to the shore and saved his life! The people watching were astonished and knew that nothing was impossible for Swamiji!

In 1953 Swamiji took the opportunity to visit the Shankaracharya of the Shringeri Math. This is the Math established by the Adya (First) Shankaracharya, who was responsible for the resurrection of the Sanatan dharma which was at the time was almost on the point of disintegration. He met the Shankaracharya of the Math and the one before him and the three of them had a very satisfying discussion on not only Vedanta but also on what should be done in the present circumstances to prevent the people from their wrong doings so that

they can pursue the right path and get eternal bliss. The present Shankaracharya had arranged for a Maha Yadnya (A highly religious ritual which is performed for the betterment of the people by only those who are renowned authorities). Swamiji took part in it and along with the Shankaracharyas delivered discourses for the enlightenment of the people who had gathered in uncountable numbers. Swamiji and the Shankaracharyas were very happy with this fruitful experience.

Swamiji then arrived in Honnavar. 5 miles away from Honnavar, there is a steep mountainous ridge, in deep forest infested with tigers and other wild animals. This is known there as the temple of the Goddess of Forest. Many disciples had earlier wanted to construct a proper temple of the Goddess but the Goddess every time gave Drushtant to the people wanting to build a temple that she didn't want it and she would allow it only on the request of the real authority on spiritualism. Swamiji on being told this went to the place and sat there in sahaj Samadhi avastha and had his usual dialogue with the Goddess and requested her for the construction the temple and some buildings for the disciples to do sadhana, now the Goddess agreed readily! The people were overjoyed and immediately all the constructions started and were completed within no time. For the money which was required for the constructions Swamiji himself went to many of the rich people who were also disciples of the Goddess and the money stated overflowing. Once he was going to such person and the vehicle slipped and turned upside down and fell on Swamiji. Swamiji knew that it was destined and also that if he himself didn't take the brunt of the accident the other disciples would be killed so he made the vehicle fall on himself! He was seriously hurt but was happy that others escaped unscathed! The people wanted to admit him in the best possible hospital but he refused as always and continued his sadhana and work and became alright within 15 days! Thousands had rushed to the place after hearing of the accident, he sent them back saying that he would be unharmed and not to worry. Great Saints always take the destined mishaps upon themselves so that the disciples are spared. Swamiji was not only a great Saint but one of the greatest of all time!

Swamiji was requested by some of the disciples to visit the capital of the great King Vikramaditya, which he did and when he entered the city he found that the temples were in a very shabby condition and as a result the people inhabiting the city were suffering. He told them to renovate the temples and do daily pooja and sadhana there upon which the sufferings would automatically vanish. Swamiji did this at many

places to relieve the people of their sufferings and told those who were not doing sadhana to do it and to those who were already doing it he guided them further on the right path for their progress. The intent was only the benefit of the people and nothing else. If anything it was the resurrection of the Sanatan dharma and the upliftment of the society at large! He consistently told the disciples that continuous sadhana is a must as a single breach in that would immediately bring them back to square one. The intent of this advice; again the same. He also used to oft repeat that once you don't forget this and follow it rigorously you will never be left short of anything and above all you would attain Moksha very soon indeed! Such was his demeanor that people followed him word to word.

Chaturmas was round the corner and this time the people of Varadpur, a beautiful place near Sagar pleaded and almost forced him to celebrate it there only (This was in the year 1954). Swamiji readily agreed as this was the place where the great Saint Agasti and the creator of Mahabharata, Veda Vyas had stayed for some time, thousands of years ago. Veda Vyas had established a temple of Goddess Durga there which was now in a worn out stage, so Swamiji got it renovated. On the back side is a mountainous stretch and a plateau on which the disciples had built a room (Hereinafter referred to as Shikhar Kuti) for Swamiji's stay. It was a chronic draught prone area, but the disciples whose joy knew no bounds as Swamiji was staying there for 4 months literally carried on their back huge containers of water, climbing up the steep mountain.

Swamiji spent all the 4 months in complete Maun. The disciples used to continuously do sadhana and as a part of it read many books written by Shree Samarth, which used to make Swamiji highly emotional. Being in Maun he didn't talk anything but sometimes used to write his thoughts which conveyed the message of his being aggrieved at the state of affairs of the people of India and the rulers. He wrote that for this sorry state of affairs both are responsible. The governance of India represented that of the universe and unfortunately those who were ruling India were the most unwise, greedy, selfish and undeserving people whose purpose of ruling the Nation was only to make money by any means, most of the times by unfair and corrupt. As a result of this the evil spirits in the universe also have gained in power and there is total chaos reining all over. The only way to get over this was the resurrection of the Sanatan dharma which had the power to rectify all this. He was furious with the politicians and their wrong doings, which

dismayed his disciples as they had all the time experienced only the cool, unruffled, perseverant, uncomplaining and highly tolerant Swamiji. It wasn't their fault as they failed to recognize that Swamiji's anger was on account of the sufferings of the people which were thrust upon them by the powers that be. After all he was the disciple of Shree Samarth and like his Guru was different from the other Saints!

Varadpur and especially the place where Swamiji was staying were full of natural bounty. It was really a picturesque place. For long Swamiji had desired to build an ashram at a place suitable for teaching and preaching all the aspects of the Sanatan dharma and during his 4 months' stay there he got an intuition that this was it. For an auspicious beginning to have it done there he asked the disciples to erect the Religious Flag (Hereinafter referred to as the Dharma Dhvaj) upon which the disciples prepared a big silver flag. A huge 100 feet high tower (Hereinafter referred to as the Sharma Stambh) was built and the Dharma Dhvaj was ceremoniously hoisted over it. He had the best of times during the Chaturmas at Varadpur as the place offered him the best that nature could give anyone and the people knowingly never disturbed him in his solitude or Maun. After all, not for nothing that he had selected this place for establishing the ashram. Here he wrote a book, 'Aryan culture' which had 500 pages and the text contained the basics of Sanatan dharma, Hindu culture, the aim of the human life and the cause of it, the importance of the Vedas, critical evaluation of the so called and the real happiness and the non existent grief, the power of spiritualism and how to bring about the upliftment of the poor and downtrodden in the whole world and how to convince the so called rich that the real riches lie in the mind and not in the money! This is considered to be one of his most important works. The next year's Chaturmas was spent in Mr. Shene's farm house. Then Swamiji had the urge to go to Sajjangad and have Darshan of his Guru and spend some time with him and do sadhana at his feet. So off he went to Sajjangad, where he could not do the sadhana as he wanted as the people now left him alone very sparingly and there used to be a continuous flow of them urging him to guide them. He also ungrudgingly did it as he believed that service to the people was service to the God himself.

On the request of Mr. Vaijapurkar, Swamiji decided to celebrate the Chaturmas of the year 1957 at Kashi. Mr. Vaijapurkar and Mrs. Savitribai Bhagwat made the finest possible arrangements for Swamiji. At the completion of the Chaturmas Swamiji wanted that the poor should be served high quality food for at least 7 days, which was

immediately arranged for by Mr. Vaijapurkar. Because of the efforts of Mr. Vaijapurkar even in the absence of Swamiji Shree Samarth's and his preaching had become very popular in the area around Kashi and as always thousands flocked to have his Darshan and to listen to his discourses. A Saptah of discourses by the Pundits of Kashi was arranged and Swamiji was made the Chairperson for all of the 7 days at the end of which he gave his speech which so much impressed the Pundits and all that his popularity spread all over the north and to Ayodhya, the Capital of Bhagwan Ram, Swamiji's Guru's Guru.

Swamiji then went to Prayag where the three holy rivers, Ganga, Jamuna and Saraswati converge. He stayed at the supine Hanuman temple established by Shree Samarth. He was invited by one of the best Sanskrit schools there to deliver his discourse. The subject was regarding the origin of the Vedas. He told the students and their teachers that the Vedas are nothing but the poetic expression of the feeling of the God by the great Saints. Once you lose the bodily feelings and cross the kingdom of the so called life, you land in to the heavenly kingdom of the Gods where everything which is the strongest possible imaginable, is done effortlessly with the greatest possible vision which is invisible to all but the chosen few who deservedly know it through their own untiring sadhana. It is for you to understand thus that the Vedas thence were never written or told by the Gods as there was no need for it as the Gods who have this tremendous power to conceal their huge work could spell them through the chosen few great Saints. The people were never explained in such a simple language the origin of the Vedas and the mystery surrounding it and also why the Vedas are said to be written by no one but are the gifts of the God. Only a great Saint who himself can write Vedas without even knowing them could have told this as he intuitively would be able to feel it and who better than Swamiji to do this!

Swamiji left Prayag for Maharashtra and went to the holy place of Nasik where Bhagwan Ram had stayed in the area called 'Panchwati', a place where there are 5 big banyan trees. He stayed at his disciple, Dr. Keshavrao Mule's house. Then he went to Takli where Shree Samarth had done his sadhana for 12 years. Here Shree Samarth had made a replica of Hanuman out of cow dung and most of the times stood on one leg doing his sadhana for 12 years. The said temple of Hanuman is still there and the disciples religiously visit this place regularly. The disciples around the area had come to know of Swamiji's stay and as always had thronged to listen to him and get his blessings.

From there he went to the bungalow of one of his staunch disciples, Mr. Prithviraj Bhalerao at Lonavala which is atop the Sahyadri plateau from where the great Deccan plateau begins. It is a very beautiful place, full of nature's gifts. Here he wrote the book, 'Shree Datt Karunarnav' containing 157 mantras in Sanskrit. It describes Guru Datt's empathy towards the mankind which in fact is the essence of the Vedas. This book has proved very beneficial for the sadhana of many a disciple.

Then Swamiji left for Mumbai on the pleadings of many of his disciples. All Mumbai seemed to be basking in the glory of this great Saint. All the media covered Swamiji's programmes throughout his stay. Swamiji didn't like it but acceded to it when he came to know that it was the wish of his disciples and the media men had also become his followers! It went to such an extent that a huge procession of him was arranged with all the elaborate arrangements was taken out through most parts of the mega city where literally millions gathered to have his Darshan. He delivered many discourses for the benefit of one and all.

He now felt the time had come for him to return to Sajjangad for the celebrations of Dasnavmi. By this time Swamiji literally had no time to enjoy the bliss of sahaj Samadhi avasha as most of his time was consumed by the people visiting him. Swamiji wasn't bothered as his job of spreading the message of the Sanatan Dharma and of Shree Samarth was being done.

He decided to celebrate the Ramnavmi of 1958, at Jamb, the place of birth of Shree Samarth. The disciples arranged for everything and the celebrations which were attended by almost all of the disciples of Shree Samarth from the area and his own birth place were seen to be believed. Swamiji was extremely pleased that he could do it at his Guru's birth place which for long had remained neglected. Then he tracked through Karmataka and via Belgaum reached Sajjangad again. On the eve of the 350th birth anniversary of Shree Samarth a conference of disciples of Shree Samarth and Swamiji was organized, which was presided over by Swamiji in which it was decided that all of those who wanted the benefit of the society and to put a new lease of life in to it should choose a place anywhere in India and start building ashrams for the said purpose. Swamiji for him decided that he would move around the whole of India and do this job. He started his whirl wind tour with Chennai, Rameshwar and Thiruvananthapuram from where he went to Kanyakumari for the Chaturmas.

Kanyakumari is the southernmost point of the Indian Peninsula , where the Arabian Sea, the Bay of Bengal merges in to the Indian

Ocean. Many great Saints had done their sadhana there. The great Saint Vidyaranya was one of them and the rock on which he did his sadhana was chosen by the world famous Swami Vivekananda for his own sadhana. It is one of the most sacred places in India . Swamiji celebrated the Chaturmas in complete solitude and consuming only milk. He used to be always in his sahaj Samadhi avastha and was very happy to have spent the time there where those great Saints of the yesteryears had spent theirs.

On the rock on which Swami Vivekananda had done his sadhana now stands a grand memorial to him, built in marble for which almost the whole of India had contributed irrespective of caste, creed or religion. Immediately after completing his Chaturmas, Swamiji went to the Vivekananda rock memorial and again did his sadhana there for three days in total solitude and without eating or drinking anything. This place now stands as an icon for the Hindu devotees and why not as three of the greatest Saints of India had done their sadhana there.

He then proceeded to Chennai where he stayed for 8 days and for the convenience of the devotees delivered his discourses in chaste English! Then he went to Mumbai on the pleadings of many of his disciples there.

Swamiji's 51st birth anniversary was approaching and the disciples wanted to celebrate it on a grand scale. The problem was, the disciples knew that as his birth anniversary was on Datt Jayanti he wouldn't agree to it. Somehow they gathered courage and asked him. He after much persuasion agreed but on conditions. He said that it should not be a separate celebration, it should be called as Shree Datt Shreedhar Jayanti, nobody should any point of time forget that it is the celebration of the Datt Jayanti and finally that it would be just for the names sake as you are so much for it and should remember it that I don't like such things at all. If you promise to follow it word to word then you can proceed and be happy with that, the disciples had no way but to say yes, yet they were happy that Swamiji had acceded to their demands may be on conditions. They formed a committee named Shreedhar philosophy circle which was to oversee all the arrangements. One of the famous persons of Mumbai who was Swamiji's disciples Mr. Kane was appointed the president and started working vigorously for the success of the celebrations. A very big pendal was erected with a 6 feet high statue of Shree Samarth and that of Guru Datt. Thousands of his disciples and the people of Karnataka and from Sajjangad came for the celebrations. Swamiji delivered his discourses twice a day on Vedanta and Upanishads. The rush of people so much increased that the pendal

used to overflow and the committee had to erect another one, which they gladly did. All of them believed in Swamiji's preaching that the real disciple of the Guru is the one who hands over the load of all the happiness and grief emanating from the daily deeds of the body and mind to the Guru and always remains glued to his inner self which is the soul and also that he never considers any work which he has to do for disciples like him or for the needy people as a burden. At the end of the celebrations a big procession of Swamiji was taken out through Dadar, the biggest suburb of Mumbai. The celebrations thus were done on the grandest possible scale as the disciples had wanted. Swamiji gave the sacred coconut to every one and told them that they should never lose their happiness, come what may as all is an illusion?

There is a place named Kanakeshwar on one of the mountains near Mumbai where there is a temple of Lord Shiva and the folklore has it that the water in the lake beside it will turn into the sacred water of the river Ganga. As such the water was very dirty at that time. One of Swamiji's disciples, Gurupad wanted Swamiji to come over there and he immediately agreed. After his usual dialogue with the Lord Shiva Swamiji went to the lake and touched the water and lo and behold the dirty water immediately turned into the cleanest possible one, very sweet in taste and having a typical flavour of the water of the river Ganga! This miracle solved the problem of drinking water for the people staying on the mountain for whom getting drinking water was the greatest problem of their daily life. To date the water of the lake still maintains these properties!

Swamiji had again taxed his fragile body too much and the disciples now pleaded with him to rest for at least a month, but Swamiji agreed for 10 days after a long thought. Knowing this one Mr. Nattu, who was a Government servant and knew nothing about Swamiji came from nowhere and straight away handed over the keys of his spacious bungalow to Mr. Kane for Swamiji's stay! This is how the Gods take care of their real disciples! After the rest Swamiji went to the Mauniram temple where his discourses were arranged on the request of the people of Girgaon, another big suburb of Mumbai. He told the people that everybody should strive for getting closer to the God sparing no effort. One should not shy away from it even if it requires the ultimate sacrifice as the fruits of it also will be ultimate! The soul is a witness to every thing happening in one's life, even each inspiration and expiration. Being unaware of this we do so many things in a wrong way which leads to sufferings. Once you become aware of it the bliss is yours for the

taking. We do our work according our perception of good or bad which may not be necessarily be the case always, therefore it is advisable to make friends with the knowledgeable who can guide you on the right path. Once you know the real wrongs and right things then pursuance of spiritualism becomes that much easier. The people used to get the real message from his speeches as he used to take special care to make the difficult things look easier and deliver them in a language which even an illiterate could easily understand. He delivered his speeches spreading the message of Sanatan dharma and of Shree Samarth all over Mumbai and by blessing many a people reduced their daily sufferings and did a great job of diverting the people from their wrong methods to the correct ones so that their lives would become happier. The work in Mumbai done to his satisfaction, he moved on to the southern Maharashtra city of Solapur .

It was decided to celebrate the 350th Anniversary of the birth of Shree Samarth in 1959 at Solapur. All the arrangements were made by the disciples of Shree Samarth and Swamiji. The Padukas of Shree Samarth arrived from Sajjangad. A massive procession of the Padukas was taken out, with the Padukas kept in front of a huge portrait of Shree Samarth which was 7 feet in height. Thousands walked the whole distance during the procession. Then the programmes of the celebrations started, the main part of which was the discourse of Swamiji in the evening. He told the disciples about the childhood of Shree Samarth and how right from that tender age he was worrying about the world and its inhabitants and working for reducing the sufferings of the people so that the world can be a happy place for their dwelling. Then Swamiji used to elaborate on the preaching of Shree Samarth. After the celebrations were over to Swamiji's satisfaction, he was invited to Gangapur for the celebrations of the 500th year of the Samadhi of Shree Nrusingh Saraswati. Hundreds of authorities on spiritualism from all over India had gathered there for the celebrations. Swamiji delivered his speeches explaining to the disciples what was meant by 'Awadhoot', the name by which Guru Datt was known. He said that the one who vanquishes the ancestry of birth and the grief of death is called the 'Awadhoot'. The greatest of them all has been Guru Datt. When the knowledgeable decides to part with even the knowledge itself, he gets the opportunity to get closer to science. Conversion of knowledge in to science is possible for only an 'Awadhoot'. Nobody can attain Moksha unless he attains this stage. The proximity to body, life, soul, knowledge and even the Parbrahma has to be left behind for the gain of the ultimate happiness of Moksha.

He tracked down to Gulbarga afterwards and visited the school where he had been a student for a while. He delivered a speech to the students and the teachers on the finer aspects of the imparting and gaining of knowledge. Then via Solapur he reached Sajjangad.

Dasnavmi was celebrated that year at Sajjangad under the leadership of Swamiji. Then he went to Bramhanal where there are two samdhis of Guru and disciple. The astonishing thing about these is that during one of the festivals of Lord Shiva 'Mahashivratri', the Samadhi of the Guru sways horizontally in response to the worship of the disciple. But for last many years this had ceased to happen as the place was infested with evil spirits and therefore the Guru and the disciple had left the place. Knowing that Swamiji had come to Bramhanal, the residents requested him to restore the old tradition. Swamiji knowing the reason went there and on the night of Mahashivratri he sprinkled Teerth on both the samadhis and told the Guru and the disciple that now that the evil spirits had left for ever with his arrival they were welcome again at their abode. Thousands of people were there with Swamiji and as soon as Swamiji said this the people were astounded and happy at the same time because the Samadhi of the Guru had started swaying vigorously in response to the worship of the disciple! This was a miracle for the people but for Swamiji this was just a simple case of restoration of the piousness of the place, bringing back the Guru and the disciple and freeing the evil spirits for their Moksha for establishment and strengthening of the belief of the people in the Sanatan dharma. He then returned back to Sajjangad after having Darshan of Guru Datt at Narsobachi Wadi.

According to Swamiji's wish the 350th anniversary of the birth of Shree Samarth was being celebrated all over India and the people of the capital, Delhi also didn't lag behind and celebrated it on a grand scale. The famous industrialist Birla and the Governor of Punjab, Kakasaheb Gadgil took the responsibility of all the arrangements. They pleaded with Swamiji to come to Delhi and enlighten the people. Swamiji accepted the invitation and went to Delhi along with the Padukas of Shree Samarth. Here also thousands attended his discourses and went enriched with the knowledge imparted to them by Swamiji.

Swamiji then decided to go to Kurukshetra, where the great war of Mahbharata was fought on the occasion of the complete solar eclipse. He did sadhana there for 4 days and then left for Gwalior where he stayed for 5 days and then in Indore he stayed for 3 days giving speeches on Shree Samarth's preaching and the Sanatan dharma. There

after he visited many places in the north India and came back to Sajjangad. Swamiji was very happy that his tour was successful in the sense that he was able to spread the message of Shree Samarth and the Sanatan dharma.

The last phase of the celebrations of the 350th anniversary of the birth of Shree Samarth was to be celebrated at Sajjangad. Apart from the other programmes there was the Jap of the Trayodashakshari Mantra for 130 million times! The programmes went on for 10 days. Swamiji was happy that he could do all this with the blessings of Shree Samarth and could repay his Guru in some form whatever he had got from him (Called as Gurudadakshina in Hinduism), in the sense that Shree Samarth had always desired that as many number of people as possible should follow the preaching of the Vedas and the Sanatan dharma and Swamiji had succeeded to a certain extent in doing this. For this reason during this whole time he spent most of the period in sahaj Samadhi avastha near Shree Samarth's Samadhi. This is the beauty of the relationship between the Guru and the disciple. Both are happy when the other one is! The yearlong celebrations all over India ended at Sajjangad in grandeur.

On the request of some of the disciples Swamiji went to Ratnagiri. Apart from his usual speeches to enlighten the disciples his main aim in coming to Ratnagiri was to meet another great Saint, Swami Swaroopanand, whom he met at Pawas and both of them shared their views on spiritualism and how it should be implemented for the benefit of the society. From there Swamiji came back to Sajjangad.

He had decided to celebrate the Chaturmas at Sajjangad. On the occasion of the full moon day dedicated to Guru, Swamiji did pooja of Shree Samarth's Samadhi. He was in complete solitude and total Maun. For food he took only cow milk and fruits. One of the disciples, Dr. Bhawe had sent a cow who was named Mokshalxmi by Swamiji himself and who accompanied him till her last breath. After the 4 months were over he came out of the solitude and the Maun. He decided to celebrate the Datt Jayanti at Hyderabad on the repeated requests of the disciples there. About 5 thousands of disciples from Maharashtra and Karnatakahad gathered for the celebrations. Swamiji used to deliver his discourses on Upanishadas in the morning. The celebrations were a grand success and the disciples remembered it for their lifetime.

The Goddess Renuka of Mahurgad was the one worshipped by Swamiji's family; he therefore decided to visit the temple at Mahurgad. He along with the disciples climbed up the mountain and reached the

temple where Swamiji and the Goddess had their usual dialogue without words! The Goddess wanted to accompany him wherever he went, but that being impossible Swamiji had to console her and she very grudgingly agreed to stay back! He then went to Hyderabad where he unveiled the statue of Venkat Ramana. Then he visited Shree Shailam which is one of the 12 holiest of places of Lord Shiva. It is surrounded by dense forests and Swamiji without the knowledge of anyone went inside the forest and roamed there without food or water for 8 days in a state of unification with the Parbramha and enjoying the bliss of it. The disciples went mad and searched for him day and night but couldn't find him. He appeared after 8 days and the bliss he had enjoyed was amply evident on his face. Very grudgingly he had to leave for Hyderabad on the pleadings of the disciples, who feared that once again he may disappear in to the forest.

Shree Samarth had written his most famous book the Dasbodh 300 years ago and to commemorate this occasion the disciples decided that there would be appropriate celebrations with Swamiji's consent. It was decided to erect the statues of Shree Samarth and his disciple who wrote what Shree Samarth dictated, Kalyan Swami at Shivthar Ghal (A ridge in the mountain) where Shree Samarth used to do his Sadhana. The statues were prepared by Swamiji's disciples and the whole arrangements were made by Dr. Bhawe. Swamiji unveiled the statues and asked the disciples to renovate the other structures too, which was done immediately. Every body including Swamiji was happy that Shivthar Ghal had now a decent look and had been given a new appearance which Shree Samarth also would have liked.

Then Swamiji went to Takli where Shree Samarth had done his initial sadhana for 12 years, and laid the foundation stone for construction of a big temple there.

Swamiji had decided to celebrate the Dasnavmi at Belgaum . The beginning was as always on a grand scale but suddenly the Maharashtra - Karnataka border issue erupted like a volcano and its shadow darkened the celebrations or so it seemed. Then a miracle happened. One of the Officers deputed to defuse the crisis had a Drushtant telling him to keep all the possible bandobast for the celebrations and provide for all the other necessary arrangements also. With this all the Government machinery also took part in the celebrations and not only Dasnavmi went off very well but the crisis was also defused shortly. People knew that all this was done by Swamiji himself! After that Swamiji attended the threading ceremony of the son of Mr. Shene at

Manglore and celebrated the Shankaracharya and Nrusinha Jayanti at Varadpur and then left for Sajjangad where he completed his book, 'Arya Sanskriti'.

The disciples wanted to do Ramnam Jap for 130 million times while Swamiji was at Sajjangad. Swamiji told them that 50 disciples would do it for 2 years and that he himself would remain in total solitude and keep Maun for 2 years' period. The Ramnam Jap was completed in 8 months' time and during that period Swamiji wrote a book, 'Moksha Sandesh' (Message for Moksha) and Powada of Moksha (Message of Moksha in the folk poetry form). This was during the years 1959 and 1960. After Swamiji's solitude was over, he came out of the Shreedhar Kuti and the disciples celebrated in joy but soon he took ill with some disease of the Kidneys. He was advised total rest so he went to Pune and stayed in Mr. Prithviraj Bhalerao's bungalow for one and a half months. There, another great Saint, Gulwani Maharaj used to come and meet him frequently and they used to have very satisfying discussions on spiritualism, but as the news of his stay in Pune spread disiples from all over started pouring in and Swamiji couldn't get the required rest, so he was taken to the bungalow of an Industrialist, Mr. Mafatlal where his accompanying disciples didn't allow any one to meet him except the treating doctors. Despite this he didn't feel any better and finally it was decided to take him to Bangalore but there also the same thing continued as disciples thronged in and Swamiji being the kindest person never disappointed them which naturally took a heavy toll on his already declining health. He was then persuaded by Mr. Shene from Mangalore to stay in his farm house where he had stayed earlier and had felt better. Swamiji agreed and went to Kadriguda part of the city where the farm house was. There was a big well here and Swamiji earlier had swum in it and had felt better. He did the same this time too and after a few days he really felt good. All the disciples rejoiced Swamiji's return to good health and from that period onwards this well and Swamiji had a special relationship, in that whenever he took ill he went there, swum in it and felt better. The happiest one was Mr. Shene. Swamiji celebrated the Chaturmas at the farm house and then left for the Shreedharashrama at Varadpur for the celebrations of Datt Jayanti.

People from Kashi had come for the celebrations and they requested Swamiji to enlighten them with some message, upon which he wrote a book in Hindi, Anand Tatva Meemansa (The philosophy of Happiness) in which he said that the universe has originated from the base of

happiness which then spread by various ways and routes. The creation was at a slow pace and therefore the disappearance will also be at the same pace. By one's own experiences one should try to get bliss by knowing each aspect of the real happiness.

In the next 4 months Swamiji wrote continuously in Marathi and Hindi. One Mr. Premdas from northern India heard about Swamiji's authority and came to Varadpur to get his difficulties solved. Here is a gist of the answers Swamiji gave to his questions,

How and where to pursue spiritualism and what is the gain from it?

Spiritualism is nothing but the constant search for the real thing inside you (The soul). You should always be engaged in this. There is no constraint or restraint of time or place for it. Bliss and Parbramaha is the gain out of it!

Which is the best time in life to succeed in this search?

Time is not the limiting factor but the acquisition of real knowledge is. Whenever one is disenchanted with the unreal things in this life and gets the real knowledge and wisdom, he can pursue spiritualism and that is the time when one can get the bliss without much Hassels.

It is said that after proper sadhana one gets to know the real me inside him, kindly elaborate on this.

Firstly the Guru shows you the way for sadhana. But all said and done most of those following this path in the beginning start with the search for their soul and not the Parbramha. When they get control over their organic and material desires they are in a position to control their mind and when they are totally disenchanted with this their mind becomes ripe for the sowing of the seeds of knowledge which leads to enlightenment which in turn leads to the viewing of the self lit soul in which dissolve the mind and the feelings leaving the body intact to perform its duties. This stage where the bodily feelings are no more dictating the terms and the being is always in a state of constant happiness and bliss is the stage of the knowledge of the real me!

Swamiji have you attained the ultimate real knowledge?

Knowledge is nothing but constant remembrance of the self and the soul by consciously and then subconsciously through one's own feelings. Now when a knowledgeable is always in the state of innermost happiness and bliss will he need the help of anything including words to express that state? It is up to you to decide whether I have attained the ultimate real knowledge or not!

Premdas had toured all over India but he had never met anyone who could satisfactorily answer his queries and that too with utmost modesty

and humility, and now that he had found one he was ecstatic and asked for Swamiji's blessings and became his disciple. There were innumerable others like him.

Shree Samarth's Padukas arrived at Varadpur. Swamiji did the first grand pooja and then it was a never before seen celebration at the Varadpur ashram till the Padukas were there.

In 1962 Swamiji decided to spend his time in solitude for the forthcoming 2 years. In the meanwhile from Nashik Dr. Keshavrao Mule had come for Swamiji's Darshan. He requested Swamiji to allow him to publish a monthly which he wanted to name as 'Shreedhar Sandesh' (The message of Swamiji), after much persuasion Swamiji agreed to the name as he never wanted his name to be given to anything!

During this period he wrote a Sanskrit book 'Mumukshu Sakh:' which contained advice to the disciples for pursuance of the path of spiritualism and had 759 mantras. After 2 years he came out of his solitude and gave Darshan to thousands who had gathered for the very purpose. He explained to them the importance of solitude. He said, In solitude your whole mindset changes. You feel that you have to achieve something more and then more and more. Being alone he has the best chance to deeply peep inside his own self to find out the real him hidden behind many curtains of the body and the mind. The deeper inside you go the sooner you get to know what you are looking for. Then he realizes that the real him is nothing but the Parbramha himself and he then remains in that indescribable state of happiness and bliss.

Swamiji then went to Kadigadde, a sacred place where thousands of years ago another great sage Durwas had established a Shivling. The priest there was also a worshipper of Bhagwan Ram and immediately knowing Swamiji's authority he asked his doubts to Swamiji. He said that although he was doing Ramnam Jap but yet was unhappy in his journey on the sacred path. Swamiji told him that during his sadhana although his body is unaware of the surroundings his mind was constantly aware of it and therefore was always wavering. He gave him a simple example that during his meals if his mind was not in a state to enjoy the meal he would never enjoy it even if it was the best food available on earth, in the same way during sadhana he needed to enjoy the sadhana itself by controlling his mind and making it concentrate on the Ramnam which would give him immense happiness. He should not bother about what is visible and even what is veiled under it and should totally devote himself to the sadhana in which he should all the while try

to search for the real thing inside him. That is what is lacking in his sadhana and therefore he was unhappy. He subtly told him which should be remembered by one and all on this path of spiritualism that just enacting your part on this path as if this was a drama would lead you nowhere, as in a drama once it is over you again become the unreal you which you unfortunately perceive as the real one.

Thereafter via Varadpur he arrived at Sajjangad.

There is a big dam on the river Koyna near Karad. Ever since the building of the dam the whole area has become highly prone to earthquakes. In one of the biggest ones of them more than a thousand people were killed. Scientists tried to explain it on the basis of some scientific reasoning but in vain. When everything failed to even locate the cause of the constantly quaking earth the people and the scientists lost their faith in their own patience and knowledge and approached Swamiji for advice. The chief engineer himself came to fetch Swamiji to the dam site.

Swamiji after visiting the dam first took bath in it. Then he went into his sahaj Samadhi avastha and immediately came to know the cause of the frequent earthquakes. He told all the concerned that all the temples of Gods and Goddesses immersed in the dam water were not at all remembered by anyone, which should be rectified by building atleast one temple signifying the Goddess of water who should be worshipped daily atleast by appointing one priest. Then he said that you people have forgotten that this is the land where Shree Samarth and his great disciple King Shivaji lived just 300 years ago, therefore erect their statues on either side of the dam. The Government officers promised to do as he said and after Swamiji was convinced that they would really keep their promise he left for Sajjangad. Thereafter there has been a significant reduction in the number of earthquakes and the intensity of those occurring is highly insignificant. The scientists had earlier feared that because of the high frequency and intensity of the quakes the dam would give way sooner or later. Almost 40 years since Swamiji visited the place and the officers really did what he had advised and after Swamiji himself established a temple of Hanuman to prevent any mishap from occurring at that site, not a single quake has been able to claim human life or destroy property. It even withstood the great quake of Latur in the 1990s. It is very sad that the people have forgotten what Swamiji did for them but any way he never expected anyone to repay in any kind.

From their Swamiji left for Mumbai on the pleadings of the disciples and stayed there at Mr. Kane's bungalow. Then he took a whirlwind tour wherein he visited many places for the spread of the message of Bhagwan Ram and Shree Samarth. He finally went to Takli where Shree Samarth had done his sadhana and found that the cave in which Shree Samarth used to spend most of his time was in a bad shape and ordered his disciples to start the renovation work which was duly done.

Swamiji decided to celebrate this year's Chaturmas in the Himalayas. He reached Haridwar via Delhi. Thousands of his disciples had gathered to listen to him and get his blessings. He as usual didn't disappoint anyone. This is the nicety of the Hindu philosophy. The great Saints do their sadhana with the greatest efforts, despite the fact that they already have reached the ultimate in spiritualism. Their sole aim is to guide their disciples on the correct path and as far as possible without disturbing the balance of nature relieve them of their miseries and agonies. They never spare a moment when it comes to imparting the real knowledge which they themselves have acquired through most difficult sadhana. On top of this it is done without any expectation except that the disciple will follow the given path, do sadhana himself and get the real knowledge for his own benefit. For this reason the Guru is thought to be even more selfless than the mother. It is then dependent upon the disciple to correctly follow the advised path. Swamiji did this relentlessly throughout his life span after getting the blessings of Shree Samarth.

In Haridwar Swamiji entered one cave which was of the Nath Sect. He told the disciples that now he would show them some of the asanas of Yoga on the orders of the originator of the Sect, Saint Gorakshanath, and he did that with consummate ease. The disciples were astonished as they had never seen Swamiji doing these asanas before and here he was doing the most difficult ones of them without fuss and with a minimum of effort.

Swamiji then went to Kedarnath via Hrishikesh, Devprayag and Rudraprayag. He used to bathe in the waters of the holy rivers, Alaknanda and Mandakini which were ice cool and he was walking the whole mountainous terrain which was very tiresome for his age, so the disciples requested him to ride on a horse but he refused as there were other disciples who were almost his age who were walking. When they also accepted to ride on the horse for the sake of Swamiji then only he rode the horse. At Kedarnath Swamiji did pooja and gave the sanyasis doing sadhana there whatever things they wanted.

He then left for Badrinath where he had decided to celebrate the Chaturmas of 1965. For his pooja of Badrinath thousands of sanyasis had gathered to see this unforeseen sight of Parbramha himself offering his pooja to the God. He instructed his disciples to provide food daily to all the sanyasis during the four ensuing months which was promptly arranged for and done. Then he started his Chaturmas in total solitude and complete Maun. During this period he used to get up at 3 am, do the morning chores, from 4 - 9 am he used to be in sahaj Samadhi avastha. Thereafter he used to philosophize on the religious books till noon, have bath and sit in meditation for 2 hours. Then he took his meal consisting of some flour, milk, fruits and locally available eatable roots. Again he used to have bath and then from evening till midnight he used to be in sahaj Samadhi avastha. This routine he followed rigorously day in and day out! He used to rest for only 3 hours during which also he used to continuously do Ramnam Jap! His innermost desire was to follow this kind of routine throughout his life but then no one would have had any contact with him, and he was born for the upliftment of the people who were suffering, which wouldn't have been possible with that routine, so he kept the period of Chaturmas for himself and devoted the remaining 8 months for the people. The routine he so liked was also not for himself as he didn't need that for he was already the Parbramha, but was for getting that divine extra power and energy which he could utilize for the betterment of the society!

After coming out of the solitude at the end of the Chaturmas, Swamiji left for Kashi. Thousands of his disciples were present to welcome him and the whole of the railway station area reverberated with the chants of 'Jai Jai Raghuveer Samartha'. On the request of the disciples Swamiji agreed to stay at the 'Shreedhar Niwas', the ashram named after him and looked after by his disciple, Mrs. Savitriakka Bhagwat in Kashi for 3 months. Before going there he first took the Darshan of the Kashi Vishweshwar where as always he had his usual dialogue with the deity. Hundreds used to throng the ashram to get his Darshan and blessings. One of them asked him whether any man by doing continuous sadhana go near the God and further that, can he become God himself. Swamiji answered him, If the sadhana is done without any expectation the person starts looking deep inside him. The next step is the cleansing of the mind which leads to the person searching for the real happiness. This search yields the original light of the soul which is the key to the Parbramha himself. On further continuous sadhana there is unification with the Parbramha which is a step further than being the God. This

probably was the simplest explanation of all the expressions of the Vedas, Upanishadas and the Shruti.

Then he went to Prayag where he went to have a bath in the holy congruence of the three rivers. He was surrounded by three bramhans who without knowing who he was demanded some money upon which Swamiji gave them all that he had and was left with only his langoti! Here in the ashram the devotees were anxiously waiting for him. One of them was a rich man who had brought a lot of wealth for completion of Swamiji's work of spreading the message of Shree Samarth and that of the Sanatan dharma. The moment before Swamiji had given all he had and the very next moment he was presented with thousands of times more in terms of wealth. This is the beauty of spiritualism. Off course he didn't touch it as always but on the repeated requests of the man accepted it for the work he had undertaken and told the disciples to disburse it to the needy. Then he left for Mumbai and stayed there for 3 days. During this whole period, right from the beginning of Chaturmas he had maintained complete Maun.

Swamiji then decided to spend the next 3 months in the temple of Kanakeshwar. He used to write his messages to the disciples who used to come to seek for his blessings as he was in Maun. The celebrations of Ramnavmi went off as per his directions which gave great pleasure to everyone. He then came out of his solitude and Maun to have the Darshan of Shree Samarth for which he left for Sajjangad and the whole of his stay there around the Samadhi of Shree Samarth where he used to get the ultimate bliss. In the Hindu spiritualism even if the disciple becomes an authority he is still like a child when he is alongside his Guru and pays utmost respect and reverence to the Guru. This in no way belittles the disciple but gives him further knowledge and the power needed to guide his own followers on the right track.

Swamiji decided that he would celebrate the next Chaturmas at Hoshangabad, on the banks of the holy river Narmada. One of his disciples had a beautiful bungalow at a vantage point by the river side and Swamiji approved of that place. During that period the Shankaracharya of Shringeri Math was in Hoshangabad and as he knew the authority of Swamiji he used to tell the audiences during his speeches that the Human form of Parbramha was there in their city in the form of Swamiji and they should atleast once get his Darshan! When people heard this from the holiest authority of Hindu religion they literally overcrowded Swamiji's place to have his Darshan. Swamiji this time had decided to spend 7 months in solitude and Maun. Therefore

the disciples were eagerly waiting for the day of Datt Jayanti when the stipulated time would be over. On Datt Jayanti Swamiji came out of the bungalow and proceeded to the stage in a sort of auditorium specially built for this occasion. The disciples pleaded with him to break his Maun there only and advise them. He agreed and delivered his discourse in which he told the disciples the gist of spiritualism.

He said, We the humans are ourselves responsible for the various kinds of happiness and grief that we experience. These are all the outcome of our deeds. If you do a good thing you will be rewarded for it and if you do a bad one you will be punished for it. The mind always forces the body to employ the easiest way to get to the desired aim which invariably leads to misdeeds. One has to constantly remember this and resist the natural inclination of the mind for short cuts and rather employ the seemingly tedious but ultimately fruitful correct and the wise path. The way we build dams and utilize the water, we should build a wall in our minds which will prevent the thoughts from flowing all over and instead utilize the power of the pooled thoughts for good deeds. If you don't do that you are definite to drown in your own thoughts and the misdeeds emanating from them. The final commandment of the Indian philosophy is, your mind is responsible for your final destination, either hell or heaven and Moksha. It is for you to decide what you want and behave accordingly. Just watch the mother of a child throwing tantrums and the way she satisfies him and you will know how to conquer the tantrums of your mind!

Your mind always is after the so called happiness, which is either material or is from the organic pleasures. It is similar to ants surrounding the sugar. The human mind doesn't realize that what it perceives as sugar is in fact a poison. There are two types of mind. One is the one I have already told you. The other one realizes that all these so called pleasures and happiness are short lasting and it shouldn't go in for those, rather it should resist it to attain real happiness and bliss. Once you are able to convert your mindset from the first one to the second you are endowed with the power not only to achieve bliss for yourself but you can guide others also on the path you have followed and be a cause for their bliss too. If your mind fails in this endeavour unfortunately you are certain to be born again and remain in the vicious cycle of birth and death. But if you have succeeded in conquering your mind, you can get the bliss at will, neither grief nor happiness will affect you and hence you will always be in a state of the mind which is free from the defragmenting forces like lust, anger and desire. Then even if

for others you may seem to be doing everything, in fact you are doing them without employing a single grain of your mind's energy. You indeed are in unification with the Parbrahma and if your sadhana is complete you can be in sahaj Samadhi avastha at will. In short your mind is the epicenter of the Parbrahma and whatever you are doing is done by your body even without your knowledge, such is the great power of a mind of Saints who are oblivious of everything else but the Parbrahma which can be attained by you also.

The disciples pleaded with him to bless them by giving his own Padukas to them which will be a constant source of guidance to them, to which Swamiji agreed and now they are there and the disciples have constructed a Shreedharashram in which they are kept and the disciples from the nearby area can come, worship them and get their difficulties solved.

Once while he was going to the river Narmada for his bath he heard some body calling him in a very distressed voice. He immediately went and saw a man who was so ill that his hutment was filled with a peculiar foul smell. The man prayed Swamiji to relieve him of his agony either by giving him death or by curing his illness. Swamiji instantly threw the sacred Teerth on his whole body and within no time not only the smell disappeared but the man started to feel better. He then got up and touched Swamiji's feet. Swamiji told him that now as Bhagwan Ram had given him a new lease of life he should do the Ramnam Jap, till his last breath. Even Swamiji's staunch disciples were awe struck at what they saw! Here was a man almost dead, ready to fall prey to decomposition and to the vultures, which were literally hovering around and within minutes Swamiji had metamorphosed him, so to say! Everyone hailed Swamiji thrice, to which Swamiji's reply was, they should instead say Jai Jai Raghuveer Samarth! The disciples did that with renewed vigour.

After some period Swamiji decided to leave for Mumbai via Nagpur. In Mumbai one of the most famous and versatile personalities Maharashtra has ever produced, Mr. P.K. Atre who was a thorough materialist and abhorred the spiritualists on seeing Swamiji immediately touched his feet and asked for his blessings! Not only that but he requested Swamiji to give away prizes to actors from his drama company!

Then he went to Sajjangad via Pune and Baneshwar, the same route which he had traversed during his first visit to Sajjangad. He first took bath and then sat in front of the samadhi of Shree Samarth for 3 hours.

He got the permission from Shree Samarth to go to Varadpur and spend the next 5 years in solitude. Then he decided to leave for Varadpur in 4 days time. When this news spread the disciples poured in to Sajjangad to have his Darshan. One of his favourite disciples requested him to explain to all about solitude. Swamiji told them that sanyasis have no allocated work except doing continuous sadhana and always remain in unification with the Parbramha. The very meaning of sanyas is the sacrifice of everything except the Parbramha. When you are always in unification with the Parbramha you are in solitude, whether you are in the midst of the people or not. You can also say that the knowledge that there is no other truth than Parbramha is also nothing but solitude.

You can do sadhana by doing work, by reading or by thinking. The best way is to do it by sacrificing everything. It allows you to always remain in sahaj Samadhi avastha. This can be done anywhere as I have already told you and even in the midst of people, but for me it is better that I remain away from everyone just bodily so that you don't have to bother about me!

On the 4th day he left for Varadpur after having the Darshan of Shree Samarth's Samadhi, Rampanchaytan and Hanuman. On the way he stopped at Jejuri and did pooja of the God Khandoba. Then he went off to Varadpur.

Varadpur is near the river Sharawati. Bhagwan Vyas who has written Mahabharata had done his sadhana here. The Shreedharashrama here is on one of the plateaus spanning 32 acres. The buildings of the ashrama are on the plateau and there is the big building known as the Shikharkuti. Madhyakuti, Teerthkuti, Shikharkuti and New Shreedharashrama together are known as the Shreedharashrama. In front of that is the 100 feet high tower with the silver religious flag. The nature has donated its bounties in the surroundings of Shreedharashrama by both hands, which enables the sadhana to be done in the best possible manner. The proceedings of the ashrama are looked after by the Shreedhar Seva Mahamandala, a trust formed by the disciples of Swamiji. They were preparing the ashrama for Swamiji's long lasting solitude.

Swamiji started his total solitude and on the 13th of January 1967. As per his instructions all the religious festivals were celebrated with great enthusiasm. Those were further bolstered by the effervescence of the 25 students of the Sanskrit school of the ashrama.

During this period the disciples pleaded with him to deliver his discourses which could be taped on a tape recorder brought by one of the disciples, for the benefit of all and of the posterity. Swamiji agreed and delivered 4 lectures on the essence of Guru, while sitting in the Teerthkuti. The recording was done outside, the tapes are available and the sound is very clear despite the fact that there was no mike available!

After the recording was over Mr. Godse pleaded with him to talk to him and Swamiji agreed. Here is how the dialogue went:

Swamiji when will we be able to have your Darshan?

I have been ordered by Bhagwan Ram and Shree Samarth to do sadhana in solitude so that the power acquired thus will be useful for the betterment of the society. Therefore, not only to follow the orders of them but also for the outcome of it I will spend most of my time in meditation and in sahaj Samadhi avastha.

Swamiji how much time will we have to wait till then?

I have been told by them (Bhagwan Ram and Shree Samarth) that they will themselves tell me the time when I should come out of the solitude. I have prayed to them that it should come early and you also do the same. To rectify the present day tragic social system they have ordered me to do this, and it being their intention I think it won't take much of time. But the people have committed so many wrongs that to nullify the effects of them not only me but others also may have to give their lives for this cause. All of you also do the same things whatever I am doing in solitude. God bless you all.

On the western side of Shreedhar Teerth a large ashram was built. Underneath this structure a meditation hall was built for the further stay of Swamiji. He went there on the day of Guru Purnima of 1969. From there he delivered a speech in Kannada for the thousands of disciples who had gathered to listen to him.

Palnitkar Guruji had become very weak and severely ill. On knowing this Swamiji asked the disciples to bring him to the ashram and serve him. The disciples took utmost care of him knowing his importance in Swamiji's life. He was there for 6 months when he ultimately succumbed to the destiny.

Two of the American followers of Swamiji, Michael and Ulrich came to stay in the ashram for a year and swamiji used to advise them on telephone they had specially brought. After their visa period was over they had to leave the ashram with a heavy heart, but they promised Swamiji that they would spread his message in the U.S.

About 100 cows were maintained in the Shreedharashrama whose milk used to be sufficient for the consumption of the disciples. Dr. Bhava had sent a cow who was unlike others in the sense that she was extremely calm and never threw any tantrums as the other animals are apt to do, therefore Swamiji always drank her milk and used it for the purpose of his own daily pooja. This cow was really different from others. She used to sit at the entrance of the cave when Swamiji was inside doing sadhana. After Swamiji's arrival outside the cave she used to sit beside him wherever he went.

During his solitude the disciples used to celebrate the Dasnavmi, Ramnavmi, Guru Purnima and other festivals and on these occasions Swamiji used to deliver speeches on various aspects of spiritualism and advice the disciples to remain on the correct path to attain their ultimate aim. He had told the disciples that they should never worship anyone who is not worth it and not insult those who are worthy of worship. The disciples as always followed it to the core. At the end of each discourse he used to bless them and ask them to work for making the Sanatan dharma the religion of the whole world not by force but by conviction.

Swamiji had by now spent almost six and a half years in solitude most of the times remaining in sahaj Samadhi avastha. In the later part of this period he stopped eating any food and sustained himself only on milk. The disciples pleaded with him to have some food but he quietly refused telling them that eating wasn't most essential thing but eternal happiness was. Those trying to pursue this path have to be light weight, so to say as extra fat hampers your efforts for Samadhi avastha. One disciple said that as he was suffering from peptic ulcer he needed to eat frequently to which Swamiji's answer was that the body will have to suffer from the diseases it was destined to but when I have lost the feeling of my body I no longer suffer from it! He also quietly refused the requests of the disciples for treatment saying that it would put impediments in his Samadhi avastha.

Whenever he had horribly painful attacks of the ulcer he used to go in to the highest level of sahaj Samadhi in which state he had no perception of his bodily feelings. Some of the times he used to be in that state for more than 12 hours.

On the eve of the first day of the Hindu new year of 1973 Swamiji called most of his chosen disciples to Varadpur. He ordered them to stay in the ashram till the Ramnavmi. As wanted by Swamiji the disciples did Ramnam Jap every morning and do combined recital of Ramraksha

in the evening for 14 days sitting in front of the cave where Swamiji was staying. The Ramnavmi was celebrated as always but as Swamiji was in solitude everyone felt his absence and went not totally satisfied. Then Swamiji asked his disciples to stay back till Hanuman Jayanti. After those celebrations were over one of his disciples Mr. Kane asked him for how many days he wanted them to stay back. Swamiji said it was just a matter of 3 days.

On the first day of the second half of the first month of the Hindu calendar, Swamiji started having more pain due to his ulcer. The disciples again pleaded for bringing a doctor, but Swamiji again refused and told them that Shree Samarth had told that the bodily pains should be considered as pleasures. He enquired what day was the next one and when told about that he knew that it was a day for very auspicious things, but didn't tell it to anyone. Then as usual he took bath thrice, had a little milk and rested for a while in the night and spent the rest of the time in sahaj Samadhi avastha.

Swamiji got up the next morning at 5 am. After the morning chores he sat in meditation for a while. He came out of the meditation room at 8 am. The disciples requested him to have some milk, to which he agreed and again sat in meditation. That time the whole atmosphere was totally different than at any time in Varadpur. The nature was unbelievably quiet, Moxlaxmi was wandering around the place where Swamiji was meditating and all the disciples watching Swamiji were just wondering about what was to follow. Swamiji in sitting position and in meditation twice said 'Om, Om' and then from the upper side of his body through the head he made his soul leave his body to be eternally unified with the Parbrahma. Despite this his posture didn't change nor did his facial expressions. In fact the aura around his face became brighter for a while. This was at 9 am. on 19th April 1973.

After a while his neck bent on the right side and the disciples observing this called for the doctors in the ashram who declared that Swamiji had attained the Ultimate Samadhi. On hearing this all hell broke loose over the ashram. The news spread like a wild fire as it was announced over the All India Radio and Swamiji's disciples from all over the world started for Varadpur.

His body was placed on a specially made bed of very soft flowers. The disciples who had come from all the corners of the world for the last Darshan of Swamiji were passing by the bed, paying their tributes to Swamiji yet not crying as it would have been against the preaching of Swamiji and as they also knew that Swamiji had just left his body but in

the form of Parbramha he would be eternally available for any advice or guidance. But all said and done everyone was extremely aggrieved as was evident from their efforts to pull back their tears.

As Swamiji was a Sanyasi it was decided to place his body in the Earth's core. A beautiful cave 9 feet in depth and of 64 square meters in opening was carved. It was thoroughly cleaned with all the waters of the pious rivers and the Teerth. Swamiji's body was bathed in the waters of Ganga. Then he was wrapped up in the shawl of Shree Samarth brought from Sajjangad. During all this time the Bramhans were chanting mantras from the Vedas and Upanishadas. Then his body was lowered in the cave and everyone again took Darshan. Around his body were sprayed all the types of scented material used for pooja. Then the opening was closed by the chosen disciples with a very heavy heart. Floral tributes were then placed on the Samadhi by the disciples, which almost made a mountain of it. After offering Sashtaang Namaskaar all the disciples left with an empty mind and heavy heart.

“Shri Satguru Stavan”

Present Compilation is adapted from a marvelous offering by Sadguru Bhagwan Sri Sridhar Swami Maharaj in Marathi. ‘Stavan’ provides subtlest insights on the mystery of the ‘Guru Tatva’.

- 1. Salutations to the Guru Mother. Nothing but your grace alone is the sole protection for suffering beings in this world.**
- 2. You are beyond all distinctions. You are the very ‘Self’ of all. You are the center of Bliss. Your worship destroys all desires completely.**
- 3. Salutations to Shri Sadguru. Ever caring, you yourself take across suffering beings through this difficult to cross world.**
- 4. When the night of Ignorance ends, you are achieved as the very own ‘Self’. You are self-illuminated, shining day & night as the blissful ‘Self’.**
- 5. Freeing from the notions of ‘Me’ and ‘Mine’, you alone take care of this child. Being ever merciful, you never ignore anyone who surrenders.**
- 6. I surrender this Body-Mind–Intellect complex along with all desires, at your feet.**

7. You are ever pure, illumined, free from all associations. You destroy all sorrows and provide true knowledge of the 'Self' to all those who surrender.
8. Free me from all fears. Free me from all entanglements in this world of objects. Ending all problems of this world, establish me in my true abode.
9. Provide protection on the path divine. Destroy all impediments and barriers. Merge me in your true state.
10. You are formless 'Brahman', free from all attributes. Yet you adore the form of "Sadguru" for my sake.
11. Salutations to the Merciful Sadguru. Ending the desires for pleasures in this world, merge me in your pure 'Self' immediately.
12. You are beyond all the imaginations of 'Jiva', 'Ishwar' and 'Maya'. You transcend the processes of creation, sustenance and destruction.
13. O Sadguru, You are my very own 'Self', free from forms and measures and filled with ocean of bliss. Let 'I' ever remain as ever blissful 'You'.

14. Performing good deeds & filled with devotion to the Guru, anyone who recites these thirteen verses of Sridhar daily, gets freedom from all the miseries and sorrows of this world and attains liberation.

ABHAYDAN

On 19-11-1942,? Bhagwan Sri Sridhara Swami took Sanyasa at Sighalli Math. At that time he declared peace and fearlessness to all beings in the world in 13 stanzas.

This corresponds to the 13 syllables of Rama Tarak Mantra, very dear to his heart and full of esoteric meaning. Abhayadana is as follows :

- 1. I know that, I am that Brahman, by offering obeisance to whom, sages get the transcendental conscious entity without any obstacle, who rules all actions of this illusory world, and is yet the ruler of illusion, who naturally is free from cause and effect relationship. As that absolute God head is fearless and blissful, I disseminate to one and all fearlessness and unsurpassed bliss.**
- 2. Absolute happiness is obtained by the true knowledge called Parmeshwari. She reveals the real substratum super consciousness, on negating both the gross and the subtle superimpositions. I know that I am that all pervading consciousness bliss which is fearless and blissful. I disseminate to one and all fearlessness and unsurpassed bliss.**
- 3. That supreme effulgence named Sridhara always confers the treasures of liberation. Himself eternal was renowned as Sadguru because he uplifted individual souls. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.**
- 4. I am that primeval all pervading supreme spirit which great sages like Sanaka and others gained, which sage Shuka attained and for which Brahma and all other gods are striving. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.**
- 5. The Sruti (canonical scriptures) divides the sacred syllable OM into four and eight divisions and emphasizes the very last as the highest sacred excellence Sri Ramabhadra. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.**
- 6. The Universal soul is formless. It is neither male nor female. It has no classification of lineage, caste, gender and stages of life. Knowing, I am that all pervading consciousness-bliss which is fearless and**

blissful, I disseminate fearlessness and unsurpassed bliss to one and all.

7. I know I am that blissful spirit, the knowledge of which will keep away grief, which is declared as the universal soul by the Sruties and which is fully divested of all attributes and is peaceful. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.
8. As it has no second to it, consideration of dualism, non-dualism and qualified non-dualism do not arise. It is subtler than the subtlest and yet is not an atom. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.
9. Ignorance causes lasting impressions of actions on the mind. These impressions when disgusting generates grief. The illusion arises that one can get rid of grief by sense gratification. But when one wakes upto the doctrinal statement You are supreme bliss and have nothing to do with the pleasures of the senses, the realization of the all pervading spirit which is fearless and blissful illumines the mind. Knowing that I am that illumination, I disseminate the fearlessness and unsurpassed bliss to one and all.
10. I am that Brahman which pervades all creations from Brahma (the creator) to an ant and it exists without any difference in beasts, birds, deities, man and woman. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.
11. Division creates fear. The bliss without a second, spotlessly pure, all embracing pure knowledge has no form and is thus free from fear. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.
12. Brahman, the causa prima of the universe, is foremost and does not have any division, alteration, illusion, ignorance and the imagination of all individual being and the lord. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.
13. I alone am that unchangeable knowledge of reality without a second, blissful, without any cause or effect, primeval and all pervading

spirit which is fearless and blissful. Knowing, I am that all pervading consciousness-bliss which is fearless and blissful, I disseminate fearlessness and unsurpassed bliss to one and all.

MESSAGE OF SWAMIJI

Message of Bhagwan Sri Sridhara wami Maharaj on the completion of Chaturmasa (20 Nov 1953)

Listen ! O sons of immortality :

1. The sun of universal dharma, emerging out of the ocean of Bliss, shines supreme in the world, endowing its own incomparable lustre to the world at large bathed in its bright rays of light! May one and all be happy, may one and all be healthy. May one and all see good time, Let none suffer sorrow.
2. The Vedas declare that Dharma is the mainstay of the entire world. By this we might also understand that knowledge of Dharma alone will enable men to carry out wordly and spiritual activities in the best possible way. Let us live without sorrow for a hundred summers is the vedic wish. It is to enable men to realize this goal of health, strength and peace that the idea of Dharma has been propounded from time to time.
3. There is also another etymological explanation of Dharma ? ?That by which everything is sustained?. In this explanation, the scope of Dharma will be restricted to that alone whose observance will conduce to universal protection from evil and which preaches only such laws as are conducive to the good of the whole world. Viewed in this light, Dharma can be only for the whole world.
4. Dharma to be true to its name ought to possess universal extension and validity. And in this widest range of Dharma , are of course included all men and women.
5. May our minds all be one such is the declaration of the scripture. It preaches in the clearest terms possible that the human community should cultivate the spirit of unity and concord. So long as life lasts, one has to give and take the means of subsistence in a spirit of cooperation from others; one has to keep to the good path in a way not harmful to others; and finally one has to find time for the quest for the Almighty and the pursuit of spiritual exercises.
6. No one can escape death nor can one avoid life. No happiness in this world is trustworthy to the extent joy eternal of the Mukta. And life itself would be a waste if no attempt is made to attain Immortal joy. Nor is it proper to make distinctions of high and low in the one

Absolute who is the ultimate destination of one and all.

7. What else but His power shapes and directs even our gross bodies
Pleasure of the body for its own sake is something that should be
condemned and curbed and one should not fall prey to its
temptation.
8. Why then this behaviour of discord and clash between religion and
religion, nation and nation, province and province, community and
community, class and class, interest and interest.
9. What joy can come out of this Why do people waste their lives in
useless endeavours never caring to know the truth What peace can
be got from all this Only they might know!
10. Universal Dharma preaches the loftiest and the best code of
morality. It is also called ?Sanatan Dharma, because it spreads
everywhere the knowledge of Eternal reality. This is indeed the
distinguishing feature of Dharma. Since sensual pleasures are sought
after naturally and egoism comes instinctively to everyone with
dualities, that engender these, wherein would lie the uniqueness of
Dharma if that too preached the cultivation of these things only.
11. Therefore only that deserves to be truly regarded as Dharma which
can vouchsafe the highest bliss of Atman which is super-mundane
and changeless.
12. Through the paths of Action and Knowledge, this Sanatan Dharma
leads the individual soul higher and higher by gradual stages and
ultimately proclaims. Thou art That.
13. Deliverance is nothing but the realisation of one?s own true nature
this is the teaching of all the crucial texts in the scriptures.
14. Coolly contemplate on that as waters All this universe is the dwelling
of the Lord. Where aught else is not seen, where aught else is not
heard, where aught else is unknown, That is the highest experience
and Bliss is only that.
15. These are some of the texts mentioned above. This world both
physical and mental is an effect of its First cause, the triune unity of
Sat, Chit and Ananda and it finally merges into That as it emerged
from That.
16. Hence self realization is possible only on the supposition that the
urge is due to That and the experience also is had by That though it
may have assumed a different form now.
17. One should therefore rise to the highest state by filling the outer

world and the inner world of mind with the bliss that comes from the Knowledge of spirit. These worlds should melt away in that Self-realisation whose nature can be understood only by personal experience.

18. One's self must become that highest Bliss itself wherein nothing will remain for him to see or hear or know, that Bliss which has no limits whatever. The highest Truth preached by universal Dharma and its last word is that one should seek for and achieve the state of Self-experience wherein one has to remain speechless and thoughtless even like a dumb man after his tasting sugar. Everything is discarded as not this by the seeker after perfection, until he finally loses his individuality itself and reaches the highest state of self-realization when his Silence itself becomes eloquent- such is the declaration of the Srutis.
19. Whatever is a product of gold shall always remain golden in the same way, whatever is born of Brahman shall retain the nature of Brahman. An ornament made of gold does not cease to be golden. Though the outer form undergoes change, its inner essence remains the same. In like manner this inner and outer world is just a transformation of Sat-chit-Ananda and hence remains always Sat-chit-Ananda in essence.
20. Since the effect is always permeated by the cause, Brahman alone permeates throughout the effect, viz the inner and outer world. Just as the undifferentiated gold alone will remain when the golden ornament is viewed only from the standpoint of gold and both the vision and the idea lose themselves in the object gold and not in the appearance of ornament, so also unalloyed Bliss alone will remain when the universe which is only an ornament of Bliss is viewed purely from the standpoint of Bliss and both the intellect and idea lose themselves in Bliss.
21. This state of perfect Bliss itself is called Moksha or Deliverance. Attainment of the highest bliss is the state of Moksha. This is the greatest teaching of Srutis which propounds universal Dharma.

ॐ PREACHINGS

A glimpse of Shree Swami Sridhar Maharaj's preaching can be had from the following compilation. The teachings provide insights for aspirants on the path divine. A spiritual aspirant who seeks to realize supreme bliss should never turn his mind towards outside worldly objects. His relentless endeavour should be profound contemplation, unswerving concentration and bliss absolute. It is natural for aspirants not to cause grief to others in thought, word and deed. The aspirant should not resort to mystic rites and magic. Unless the aspirant is firmly established in the contemplation of the divine, the ultimate fruit is denied. The blissful self is to be seen everywhere. The tendencies binding a man to this life of illusion have been ingrained over several lives. Only continuous spiritual discipline can remove them. Bliss is formless, it is the only knowledge, and it is the real fact. Ignorance of this fact leads one to indulge in pleasures of name and form.

Until all unholy desires are rooted out one cannot have a vision of God's celestial radiance. Destruction of tendencies inherited from previous births and understanding the highest knowledge should be the aim. What is the pleasure one gets from this human body? It is mere illusion that veils the real ocean of bliss within and throws one into endless grief. Such worldly pleasure is the real enemy and the knowledge of the self is bliss. One should nurture this thought always and should merge in the super-conscious state of realization.

'Anando Brahma' - the cause of this world is only bliss. Not knowing this one searches for happiness in the material world. Aspirants desiring liberation should give up all imaginations.

Salvation is in the hands of the Guru. Unswerving faith in Guru's words is sufficient to achieve the highest.

Excerpts from the book of Swamiji, 'Moksha Sandesh' or The way to Moksha which highlight the gist of his preaching are given below.

PREFACE

Looking at the present state of the society I am deeply hurt. In the name of Shree Samarth I thought it prudent to write few things which may help in the menacingly spreading misdeeds to be burnt in the fire of wisdom. I had decided to spend time in solitude for two years, without reading or writing anything and remaining in peace with my own mind and self, but as the old saying goes, Although the mother bird flies in the skies, her attention never wavers from her off springs, I also had to break my silence and yet to respect my earlier commitment I am writing this 'Folk song of Moksha' and the 'Moksha message' with a straw and sending it to you. See the already seen/decipher the already deciphered/read the already read/again and again// (Da. 11-8-9). As said in the Bramhopanishad 'Awruttiraskrutupadeshat' I have repeatedly stressed and written on relentless studies, the real form of joy and disenchantment so that one can firmly decide on one's further path. Do not consider this as a repetition but use this to benefit yourself. Venting of the feelings makes your mind calm and peaceful, therefore I have written my sincere thoughts which have intuitively come out for your perusal, Found here is/determination for knowledge//

-SHREEDHAR SWAMIJI

|| SHREE RAM SAMARTH ||

THE WAY TO MOKSHA

1. ATTAINING HAPPINESS: WAYS AND IMPLICATIONS

The Universe is a laboratory for happiness. Whatever experiments are done here are for attaining happiness. If we want to know the common aim of all the people in this world, it can be safely said to be happiness.

Shree Shankaracharya says, If you feel that your hypothesis is limited to this world only then you are grossly wrong. It is applicable to the whole of the Universe. Although the aim of happiness is the same the ways to attain it are different viz. Material and Spiritual. The outcome of these two ways is obviously material and spiritual. The signs of them are different. Relative to the country, time and material, related to the body and its organic desires, short lived, rendering one self fed up by repeatedly availing it, gains, sufferings, all in all aggrieving one throughout; forcing one to forget the real happiness, leading to the vicious cycle of birth and death, never giving satisfaction, increasing the greed, anger and hatred, masking the senses and with all this leading to that man being accused of all and sundry, infested with every ill and may even be leading to death. It is dependent as it can be attained only if the body and the organs are responding favourably, only if the mind wishes strongly and only if the desired things are available and the time and place are suitable. Despite this at the end after some time the very body and the organs which are so desirous of it may be utterly fed up of it and may even start to terribly dislike it, which then certainly leads to being thrown in to the hell. This then is the horrible consequence of material happiness.

The signs of spiritual happiness are exactly opposite of these. If you add a prefix of no or none or remove the suffixes for excesses then these become the signs of spiritual happiness. It can suffice if a tag is attached at the end, These are the signs of spiritual happiness or one can say that these will take you to heaven instead of saying that these will not land you in hell. The other name for material happiness is happiness gained out of family life and the spiritual happiness is also called as happiness of Moksha. For the happiness of family life one has to go through the cycle of birth and death while for the happiness

of Moksha one has to bid adieu to this cycle. If anyone has not yet understood which type of happiness is the best, then let us listen to Mother Shruti who says that the one which is endless or indestructible, which is all pervading is the best, thus says the Shruti. Now anybody should understand this. The one which is destructible is short lived and hence not the best. There can be no happiness associated with anything short lived. It can then be deduced naturally that there is grief associated with it.

It is said that this short lived happiness is very proud and is head strong. It has the tremendous greed of blowing its own trumpet and insulting the elders. Its business is to cover the real happiness and prevent it being campaigned for. This is pure simple theft.

If by definition whatever that is unfathomably biggest and greatest is happiness, then whatever that is short lived has to be the opposite of happiness that is grief. One should not have any difficulty in understanding this. Material happiness is called by the Upanishads as the one sought for and spiritual happiness is known to be incredibly creditable. If one still doesn't fathom for which type of happiness one should go for and asks the Shruti, she just tells that out of these two one who achieves the spiritual happiness gets the real happiness and attains all his goals which he aspires for. One who imprudently seeks the material happiness is deprived of the real happiness. A wise man goes in for the real happiness which is spiritual for his own benefit, and an unwise man who can not sustain the desires of his body and organs goes in for the short lived material happiness. Knowledgeable Brahmins get to know their real self and thence realize that the desire for the family, money and fame is meaningless and therefore are uninterested in it and they detach themselves from all these to go in for Sanyas. Now it is for everyone to decide for himself.

If we find the guidance of the Mother Shruti a little too mysterious, let us ask our Guru who is also like our mother to us, Shree Samarth and get some clarification. Let us listen to him carefully. He says, 'Disenchantment is a blessing/Enchantment is no blessing/Disenchantment if longed wrong/No blessings//' (Da. 12-7-17). Give away everything/Then only blessing/Adieu to the being/get blessed// (Da. 12-7-9). Got blessed by family/Unheard, unseen, unlikely/Still did knowingly/Pay the price//(Da.5-3-101). Feel happy with family life/Get caught in a strife/Eyes stabbed by knife/Is the plight of idiots//(Da.5-3-

102). We are listening to him as he also did not choose to have family or family life. He then naturally is one of those wise men who know what is worthwhile and very kindly tells us what will yield us the real happiness, and tells it candidly, fearlessly with the heart of a caring mother. He also says, 'The prince of idiots/Happiness with family permits/Despite the grief it commits/Incommutably//' (Da. 2-10-40). There is another saying of his from Manobodh 'Horrific is the gist of this life/You wise mind find truth from the strife/Can poisoning yourself give happiness/You wise mind remember Ram always/'(M.Bo.66).

This life and raising a family and trying to gain happiness out of it leads to obliteration of the Ultimate Soul (Hereinafter referred to as Parbramha), thereby encapsulating the real happiness and therefore these are the enemies to be fought and not the goals to be achieved. The whole meaning of the sayings of Shree Samarth is that one should not allow them to engulf you as they will drown you and deprive you of the Parbramha which should be your goal.

Shree Shankaracharya has even thanked profusely the knowledgeable who have disallowed the desires to conquer them. We have to make this life worthwhile by selecting the great joy of the feeling of the Parbramha which enlightens the mirage of this unrealistic world and shines like the brightest sunlight. Shapeless is continuous/Shape is discontinuous/This is the continuous/query// (Da/ 13-6-15). Conclusive seems inconclusive/Inconclusive seems conclusive/Find the elusive/by search//(Da. 13-6-16). God created all happiness/People made its mess/Died in unhappiness/Thus rebirth//(Da. 13-7-22). Leave all, search me/So said He/Disobeyed did we/The Almighty//Thence endure grief/Sadness always in a heap/Hope the happiness brief/Never achieved//Get happiness extreme/Idiots miss the theme/Die viewing doomed dream/In grief//Wise refrain/Drench in own rein/Search God in all gain/ All over//Wisdom yields happiness/Unwise deeds unhappiness/Prudently possess/Right one//

For achieving happiness out of the material things of this universe one has to endure the arduous task of striving and performing every time. While enjoying also one has to expend energy. Even after enjoyment one gets exhausted and bored. Therefore the happiness accruing to the living beings out of any material things is inexact and improper and hence leads to unhappiness in the end. The happiness

which is gained from living or non living matter is nothing but grief. After reaching this conclusion through experiences gained in life time one can safely say that the happiness which is not dependent on living or non living matter, which is qualitatively different, beyond imagination and even beyond perception, yet is definitely worthy of a sense hitherto unknown through which it can be experienced is the real happiness. The feel of this happiness imparts upon the being the sense that he himself is immortal and incomparable. These are nothing but the signs of the Parbramha. The individual thence becomes The Parbramha himself, the only manifestation of which is nothing but happiness. This is so simple. Your own being is full of happiness or it should be, otherwise why is one so much in love with oneself? Get to know thy own self and then you will realize that you are nothing but the incomparable soul himself. What a knowledge indeed! If and only if you acquire this knowledge, you can safely swim through the torrid, swirling, devastating waters of this life. No other way friends!

If one has difficulties in finding out the real one hidden inside, The Guru is there to help you all the time. There is also Shruti which will tell you the same thing as The Guru does, You yourself are the Parbramha which is infinitely indefinable and which is the cause of everything in this world including happiness.

Without Guru you will never acquire the real knowledge. Never ever and those who are deprived of the real knowledge surely go down the drain. Whatever you do without acquisition of real knowledge it is an implication of ill knowledge and hence throws you in to the cycle of birth and death which can only be broken by the blessings of The Guru. You may try your utmost, put in your best efforts, utilize the strength of your own Yoga and achieve all kinds of powers, even supernatural but unless you have the blessings of your Guru it is improbable to further your own progress and what is worse, these very powers are likely to spell your doom! Ones own deeds lead to rebirth and are responsible for the grief and pain one has to endure during the intrauterine life and during the life itself. The cause of these deeds is more often than not undue lust which directly engulfs the soul and compels it to throw caution to the winds thus wrapping the soul in misdeeds which invariably lead to the cycle of birth and death. Only Guru's advice can allow the individual to discriminate decisively and hence escape from these hurdles. Lack of knowledge

implies that the individual perceives this non-existent world as existent, which is detrimental to his cause, which is the cause of his ultimate grief and The Guru imparts this real knowledge to his disciples, roots out the seeds of obliviousness and tells all the tricks required to conquer the material and organic desires. The Guru is the only one who can preach the knowledge of the Parbramha, who can enlighten the darkness encircling the lack of knowledge and by doing so clears the path for the union of the soul with the Parbramha. The Guru eradicates all types of doubts from the minds of his disciples, he sets an example by following to the core all the commandments of the religion and never ever speaks anything untrue or anything apart from the Vedas or the knowledge about the self. The Guru has the cleanest knowledge about self. Deep inside him he is The Parbramha himself but in day to day behaviour he is like a stage ahead of the disciples. This is the best type of model to emulate for the disciple otherwise the disciple can't easily get proximity to The Parbramha. The Guru is the one who is in complete possession of the knowledge of the Parbramha which keeps him at peace with himself and also allows him to be still on all accounts during his life time when he is in a state of unification with the Parbramha. This stage relieves him of all doubts. He becomes peace personified and never wavers from his real inner self which is nothing but The Parbramha. Apart from knowledge he is disenchanted, always prays the God, follows the path laid down by the religion, recites the greatness of the God and never deviates from all that is ultimately good, rather the best for him and for the mankind which includes strong morals and abidance of the law. He is utterly devoid of desires and is beyond any myths which can encircle anyone to engulf him totally. Because he is in possession of all these qualities he is in a position to preach them to the disciples who most of the times are devoid of those, yet The Guru has to find out the shortcomings of his disciples and tell them ways of overcoming and rectifying them. While reading these sayings of Shree Samarth the knowledgeable wise will be reminded of the quotes from various Upanishads. Therefore one who gets a Guru who is greatest in all respects, who has all the knowledge about the material and spiritual happiness and is literally a god sent gift has the unforeseen opportunity of attaining the Ultimate knowledge and becoming the Parbramha himself. Visible will in no time vanish, future will come and go in a moment, but that which is beyond the realms of sight and

time is the filtered extract of life. Once you can extract it, it will last forever and if you fail in that you will be left with the highly evaporative supernatant. Human body is the temple where the deity is the soul. It is merely a question of recognizing the real God and his abode which a wise man will choose for himself as well. He will also keep himself absolutely away from any evils and go in for only the righteous ones, for he knows that it is the only way of not distancing himself from the Parbramha. The Parbramha which is the epitome of all that is truthful, all that is in congruence with the best faculties of the mind and becomes converged with the existing true state of one's mind ultimately transforms one in to a state of non existence of any and everything which is the diagnostic sign of the Parbramha itself. Shree Samarth now tells the various facets of experiences. One of them is becoming unified with the Parbramha. Many ways of doing that have already been told by Him. He tells many more here.

2. DISENCHANTMENT ENRICHED BY KNOWLEDGE AND SCIENCE

Whatever has been discussed until now is the essence of the preaching of Shree Samarth? He says that the visible things which may look exquisitely beautiful have an obvious end and those who just go on enjoying them neither get the peace of mind while alive nor after death. Those desirous of material happiness and pursue it endlessly, neither get it nor do they stand any glimpse of the spiritual happiness. The very concept that happiness can be achieved out of any material thing is badly wrong and the idea that if one type of material does not yield happiness then another will is worse. One should therefore not run after these foolish concepts but should try to find the Ultimate happiness which invariably lies within oneself. Shree Samarth also tells that those who are inclined towards spiritual thinking should remember every moment that the Parbramha is nothing but they themselves and thence there is no need to wander all over in search of it. When one says that he is the Parbramha himself he loses any kind of shape or name as the Parbramha is shapeless as well as nameless (We call it as the Parbramha because we don't recognize anything unless it is given any name or shape). Once the individual is transformed in to the Parbramha, he being name and shapeless he finally becomes the abstract form of all kinds of

happiness. One who can not be described by any adjectives, one who has just plainly and simply unified with himself is freed from the cycle of birth and death, is sinless and hence is the perfect candidate for attaining Moksha or becoming the Parbramha fully and finally. We ourselves are caught in the web of our own pride when in fact we are non-existent in the physical form as far as spirituality is concerned. We ourselves are entangled in the materials which vanish when we look at them with our inner eye. In this context it is important to recognize the real me inside everyone not only for putting the unreal one out but for bringing in the Parbramha in the picture for ever. One should always think and try to decipher what exactly is that form which is devoid of ? any adjectives and objectives, but while doing so he should never bear in mind that he is thinking about it for it imparts an unnecessary feeling of 'I am thinking about it', which is deleterious to the one's own cause. It has then to be done in a manner which will help to abolish one's self pride. On this spiritual path one aspires to constantly search for the Parbramha and when he knows that it is within himself, he also acquires the qualities of it, i.e., he also becomes non-existent. The knowledge which is devoid of one's own preferences is the knowledge of the Parbramha. This knowledge unveils the myth surrounding the Parbramha and helps the seeker to clearly understand the Parbramha. The Parbramha is beyond the reach of the flights of fancies of the mind and the intellect. It is also unreachable by any processes of thought and ideas. Once you experience it, the separate existence of the soul and the Parbramha readily vanishes. The thoughts and ideas may sometimes result in acquisition of knowledge, but this is transient and the very next moment this evanescent knowledge evaporates. The diseased state of mind is an expression of this type of knowledge. The thoughts and ideas are the origin of this Universe. Once they are got rid of it is comparatively easy to attain the Parbramha. Even beyond that one is apt to realize finally that rather than being the Parbramha himself he is the epitome of all the bliss which is absolutely untainted. I have repeated this oft that this universe is nothing but an illusion and as such is nonexistent (Dasbodh.). Bramha thought of the universe and it was created as per his wish. Same was true for the living beings. These thoughts of Bramha (The creator of the Universe) and their culmination in the so called creation is called Maya or the illusion. It has become all pervasive though nonexistent. Sounds contradictory?

Let me explain. It is all pervasive because it is in the form which can be seen but being an illusion it is nonexistent. Illusion manifests itself in many forms, for example different looks and various colours but for all practical purposes one should not forget that these are nothing but illusions and as such are inherently destructible whereas the Parbramha which has no ascribable properties will last for ever. This is quite self explanatory. The Parbramha is the creator of this universe and being so nothing in this universe can disturb it let alone destroying it. The whole of the universe and even the Parbramha is veiled by the illusion and the knowledgeable will see through this fa'e and will be thus able to separate the Parbramha and discard the rest. It is common practice in life to discard the contaminants in water before drinking it and to boil the milk to prevent it from being spoilt, it should therefore be the same when it comes to the Parbramha which is veiled in the fa'e of the illusions of this universe. Illusion being illusion it is nothing but a mirage. This so called visible universe is unreal, it was never created, it is something like a person on cloud nine and believing that he is there and the clouds and everything associated with it is in fact his. If one finally decides to overlook his bodily appearance and to drown himself in his own real form the clouds covering his thoughts will disappear and then he will be able to view the Parbramha not only within himself but throughout the universe also. He will then have the liberty of swimming in the endless, joyous sea of bliss which the Parbramha is all about. In the path of course he has to encounter and win over the obstacles of the unreal ideas and thoughts and replace them with the real ones. Seems so easy but is difficult none the less. All of those who can completely shed off their sense of bodily feelings are sure to be unified with the same Parbramha which is not different for different individuals, thus said the Shruti. These saintly demigods may look different but being unified with the Parbramha they are ultimately one devoid of any form or shape. They first leave behind themselves all that is visible then even the invisible and see only that which is beyond the illusion which is the Parbramha himself. The only thing which does not change or distort in this universe is the Parbramha. Whatever is experienced far from these qualities of the Parbramha is some or the other form of illusion.(Dasbodh.) One should obviously indulge in constant thinking about the Parbramha, meditate over it and above all be in the company of the saintly people which will stabilize one's

mind and disallow it to waver every now and then. By continuously thinking, deliberating and meditating over all this the one who is really disenchanted with this material world would certainly at a point of time when he acquires the real knowledge find his own path to the final destination, Parbramha.

3. THE REALLY KNOWLEDGEABLE

Shree Samarth has said that one who aims at the Ultimate will be the Ultimate himself. The Upanishads also approve of this. Therefore one should always remember that no purpose will be served if one wavers from the path laid down by the Guru as the Guru is the impersonification of the Parbramha which by itself never ever wavers even slightly. There is no scope for effervescent thoughts there as well as nothing even slightly resembling the ego. Those who aspire to gain knowledge should first get rid of the ego. The ego has itself been responsible for creation of the universe in some measure. Once that disappears, one hurdle is crossed, in the sense that ego leads to grief rather than any pleasure. The next phase is to bid adieu to any remnants of the thoughts that 'I' exist. It is not I who exists but He who does. That He is in the form of total bliss. The whole process is not an easy job. It really is a big ask, a big jump across. But bearing in mind the fruits that lay ahead a family man must take this jump at any cost given the nature of the rewards; the only thing to be borne in mind is that one should not fall down during the jump. The timing has to be perfect. Here Swamiji means that we are enslaved by our own thoughts and selfishness and we should jump out of them to achieve the Ultimate. Knowledge never comes easily whether physical or material. It is common knowledge that incessant and relentless studies are required for pursuance of knowledge and hence those aspiring for knowledge should be after it right from the time of waking up from sleep till falling deeply asleep. They should also have restrictions on day to day activities like sleep which should be bare minimum; they should not interfere in others' matters unnecessarily, should not be bothered by people and their praise or criticism and also keep away from obsessions like sensuality which are hindrances in remembering the real soul within themselves. They should always be in a state of meditation for as long as possible. Try to understand what Shree Samarth meant when he said that you shall not bother about what never existed, that is this universe. If one starts to follow his advice in

its entirety, without allowing anything to disturb one's own status of the unified mind and soul, without having undue love for animate or inanimate objects and without the feelings of uncalled for love or hatred then one is least likely to face any obstacles in his path of achieving the Universal Soul.

Those who are disenchanted with this material world and those who are totally disinterested in any human relationships, property, friends or foes have naturally nothing to do with anything else but their chosen path. They should then neither bother about any criticism nor any praise while pursuing their goal. They should neither have any love nor any hatred towards anybody. Here I will tell you a story of the great king Bharat, after whom our country is named. This path is very dangerous to tread upon. It is just akin to walking on a razor's edge. Either side of it is hell. If you can't perfectly balance yourself then you are sure to fall in to it. Therefore you should keep your eyes on the aim and not allow your sight to be distracted by anything to prevent this mishap. During this sojourn you should neither be arrogant nor a sycophant. You should avoid both, the favours and the cruelty shown to you by the people. Our own ideas lead to our downfall. What even the most beautiful of the ladies can't do to seduce a man can be easily done by your own ideas to pull you down. Till you realize this you will always remain in the fool's paradise. You should always be glued to your goal as the sailor is to his direction in the seas. If you lose your direction, then be sure to be drowned. You should look for every opportunity to break the barrier between yourself and the Ultimate. If you are for ever able to do that then you are the real knowledge seeker in the truest sense. You can have lots of organic pleasures but you are never fully satisfied with those and continue to ask for more and unless you decide to turn your back on them you can never have happiness, peace and lasting contentment which implies that you must have total control over your mind and rein it if it tries to go astray. Those who are disenchanted have no such problems and should not have them at any cost. The Parbramha is bodiless. Once you also become bodiless you will develop abhorrence towards the body. The consequence of these things is the fact that if one believes in the fact that he himself is the Parbramha, drenched in the bliss of real knowledge and puts paid to the unfounded belief that bliss, real knowledge and the Parbramha can only be achieved after death. Once you realize that the universe in its totality is an illusion then you will

find the presence of the Parbramha in the whole of the Universe. It is oft said that if at the time of your death you think that you are the Parbramha then after death you become unified with it. When it is so simple why not think on those lines at the time of your death? Man always lives under illusions and lives in constant fear of the unknown. This universe, which is a myth is a consequence of our illusions. But once you realize that you are beyond the scope of any illusion and are unified with the Parbramha you are disillusioned and it finally dawns upon you that this nonexistent myth can neither give you any scares nor any pleasures. With the acquirement of this knowledge you are bound to become fearless. The visible which in reality is an illusion and the so called vision which is conspicuous by its absence is like the horns of a rabbit. That being the case the vision and the visibility are fallible whereas the Parbramha which is devoid of any vices which is indestructible and which is the only power that matters in this world is hence infallible. This then exactly matches the sayings of the mother Shruti that this universe was formed also and has not been formed. Seems contradictory but quite understandable. As light and darkness are two ends of the spectrum thinking about base roots, deep thinking and not thinking about them also are. If you don't think rationally you will never understand the real by any fancy of imagination. If the resultant experiences you get out of deep thinking can be called as justice then the lack of experiences will have to be termed as injustice. One who is blind since birth can never be able to judge the quality of various jewels. On the contrary one who can really see the real has shed off all the adjectives and is capable of remaining in that state for ever, has achieved everything possible and therefore is and will be at peace with himself till eternity. Till the mind is in its own form there is necessity for meditation but once the learning phase is over and the mind is unified with the Parbramha the mind achieves ultimate bliss and there is no need for any thing including meditation.

The Shruti says that one who has incessant flow of creative intuitivism directed towards the discovery of the real creator is freed from this arduous cycle of life and death. Shree Samarth also says the same. His philosophy about talking about any deeds was, first do it and then talk about it and never the other way round. He also says that one should always be in a state of unification with oneself and despite being in the midst of the people should be alien to them not bodily but in that state of mind which allows him to do so a sure sign

of a Saint. A Saint never experiences any dual existence. He himself is omnipresent. Dual existence is the cause of sadness and grief, but the absence of it naturally does not allow these things to affect him. This is just one part of following one's own religion. This also exactly matches what the Shruti says. The realization that all the animate and inanimate objects are the expression of the Parbramha is real knowledge. With this Shree Samarth has completed the 10th Chapter of the Dasbodh named the chapter of knowledge. I feel that with this the whole science acquisition of knowledge ends here. He further tells that there is no difference between the rich and the poor, the ruler and the ruled or man and woman. After gaining knowledge one should always keep on asking oneself 'Who am I?' and should walk down the track trying to find the answer to that which will lead to reaching the goal one desires for. That goal is nothing but the bodiless form of you or any living or nonliving matter which is the Parbramha. One should strive to achieve this goal during this life and on this space of the universe i.e. the earth. The richness of Moksha is in the, knowledge, experience and the utmost strong feeling that 'I am the Parbramha'. Therefore one should never forget it. Shree Samarth tells this through Dasbodh by his own experiences, which makes it an infinitely more valuable preaching to be followed to the hilt all the time all the while.

The common man sees life in the form of body, but the knowledgeable knows what is there before the body is born, in the body when it is alive and what still remains for ever after the death, therefore he is capable of seeing beyond the body. The common man also feels that the bodies and hence the minds and the soul of every different living organism are different from one another, but the knowledgeable firmly believes that not only the minds but the soul in every living organism are but the expressions of the Parbramha and therefore refuses to accept the dual existence of the soul and the body or the individual soul and the Parbramha. The knowledgeable are always in unification with the Parbramha. To simplify this whole thing, the common man devoid of this knowledge has to get the blessings of the Sadguru by which he gets the power to look inside him and find out the reality. He then gets to know from the Sadguru that the body is meaningless, he then starts to see the driving force not only inside the body but which controls this whole universe also and finally by continuous meditation and constant thinking and acting

accordingly, becomes wise and knowledgeable enough to unify with the Parbramha. The bottom line thence is, the blessings of the Guru and conduct according to his preaching, which makes even the most illiterate in the field of spiritualism, the most knowledgeable.

4. THE WISDOM OF DIFFERENTIATION

The feeling that I am within the body is felt by the body itself. Therefore this feeling is the secret of unending force which keeps the body alive. Thus this feeling is required for continuation of life and not anything else like food, water, air etc. or nothing can destroy life like lack or destruction of anything. Life can be destroyed only by the loss of this feeling. Only a wise man is able to understand this and differentiate between this feeling which is so important and the rest of the things which are almost unimportant.

The body is visible but the feeling of 'Me' is invisible, the body is made up of many elements but 'Me' is devoid of them, in dreams we are unaware of our own body and see some other body but 'Me' is there in dreams also, if the body becomes 'Me' then the feeling of the body will never vanish, in dreams if the illusion of this body and in woken state the feeling of the body seen in dreams is not gone, still the feeling of 'Me' never goes. Therefore it is clearly evident that our existence and the existence of 'Me' is totally different from the existence of our body. Now when the bodies of either a man or a woman are an illusion the real 'Me' has to be beyond that illusion. The body is covered by a cloth, and we are covered by the body therefore along with the feeling being myself the real 'Me' has to be absolutely different from the body. This knowledge is the real knowledge and is known as wisdom.

The experiences of the wise and knowledgeable make them realize that the expression of the Parbramha has led to the existence of the living and non living matter. Therefore whatever they come across they take it as a different form the God. One who has this sight has seen the real universe others are plainly blind. The later stage of this knowledge leads him to see the God inside him and vice a versa. Through this he not only conquers life and death but the whole cycle of this universe itself. He thus becomes Moksharoop (The Parbramha).

Shree Samarth says that getting born as a human being is very difficult, still more difficult is living long enough, considering this one should utilize one's own time to the full in pursuit of the real knowledge. One should very thoughtfully differentiate between the body and the soul, then imbibe this thinking fully and utilize it carefully during one's sojourn of spiritualism. He further says that this body not simply made up by the ingredients but if you look at it very inquisitively then you will realize that it is all pervading as it has been produced by none other than the Parbramha itself but still the corollary mentioned until now holds water if you look at it with further insight, that is, then you come to know finally that this body being created by the Parbramha, what is the real truth is the Parbramha and not the body. One who gets this knowledge and behaves accordingly has attained the power of differentiation between what is an illusion and what is not! He then becomes the real knowledgeable.

5. THE PRUDENT ME

The, me who sees that what he sees is an illusion and it is different from what the real me is sees the invisible Parbramha itself. Then the meaning of the word prudent changes to the one who can look in to the past also and realizes that it was also non existent. The power to completely differentiate between the body and the soul empowers the person to find out the root cause of the illusion. He realizes that I am none of these and also that in the fire of this knowledge burns the useless pride of the body and its deeds, the utterly deplorable organic pleasures and everything else related to this illusionary world.

One leaves the feelings of the body behind him becomes the real worshipper. Whatever one sees, one should know the reasons behind it and then leave them also behind. This way one can see oneself above all the illusions. It does happen but one has to be very perseverant with one's own experiences, imbibe those fully deep inside one's mind and during this whole process never forget that he is a part of that one and only Parbramha, which in writing and reading seems very easy but is rather easier said than done. The original illusion is the root cause of all the deeds this body and the mind in conjunction do and is the last veil of the Parbramha. Once one is able to unveil this, one is left with nothing to do but be unified with the Parbramha and totally enjoy the bliss till eternity. This again is easier said than done, but

looking at the ultimate fruits of it this arduous task is really worthwhile, thus advised Shree Samarth. Any way what else do you desire or aspire for? Can anything of it, if you do get it give the immeasurable bliss you get by unification with the Parbramha? The answer is a big no. Then why not follow the path advised by Shree Samarth? These are the questions, one should ask oneself and answer them too. This on the contrary is very easy, as the readymade answers have been provided by the ultimate kindness of Shree Samarth.

During this process of differentiation one has to cross the hurdles of the macro and the microcosms, the reasons and the root cause of the reasoning, the greatest sources of energies by wisdom. Then only the uninhibited likings can be inhibited leading to disenchantment with everything except the Parbramha. Then one gets the real knowledge like a sudden lightening. Just as the Sun appears from behind the clouds after they are dispersed the knowledge also can suddenly be gained once the cover of the so called intuition which is most of the times of no use for the ultimate cause goes. One doesn't have to make any special efforts for this. Again easier said than done!

If the body, the mind, the me and the soul had been different then one could have said that I have experienced the happiness, but that being not the case, the happiness is experienced by the soul.

One should always constantly think about the real me inside, get totally mingled with it which surely yields happiness. If such a man prefers solitude then his job becomes that much more easy and then their can be fair chances that he may become one of the greatest Saints ever.

Even the state that one finds himself in which he thinks is the end of the road, in which he feels that he has attained all the real knowledge and therefore his soul has almost unified with the Parbramha is not the end of the road at all. At that state he does see everything and is a witness to all the happenings in the universe, but only the one who can still look beyond this stage is the one who can attain Moksha, which is the ultimate goal or should be for anyone, for in that state only one gets the ultimate bliss and is freed from not only the cycle of birth and death but from all grief. He becomes the real Nirgun Swaroop(A state which can not be described by any adjectives, adverbs or any characters). That is the real essence of the Parbramha.

When the illusions leading to the so called knowledge gained by the use of the senses disappear totally, when the prudence also vanishes

then the illusion of being me finally goes off totally. This is the sure sign of experiencing the Parbramha. It is said that the real happiness can't be described by any words. When the person experiencing it is himself unified with the Parbramha, is in total bliss or in other words bliss is the other name of him how is it possible that he will describe it. Light enlightens the universe but still it by itself can't tell its properties, or when you yourself become the light then you also find no words to describe your own characters, I think this will simplify for you what I have said just now. The natural sequence of this is the fact that even if you are no more doubtful that the body is different from the soul, you still have to pursue your search for the Moksha further by the same methods employed earlier but with even more effort and vigour. Clearing of this doubt undoubtedly beckons you towards the ultimate in spiritualism but for this you have to be very perseverant and always be on the alert that even a momentary lapse in concentration can land you back at the stage where you did realize that I am nothing but the soul himself, yet this is not the end of the knowledge as this feeling itself led to the creation of this illusionary universe. The real me is a never ending source of unforeseen light, lack of knowledge of this form leads to the feeling of me and mine. This again leads to wrong recognition of your real form which if rectified again leads to reunification with the Parbramha, which gives you its own authority and strength.

The soul doesn't have any dual existence. Wherever there is absence of the dual existence the feeling of me can't come. That feeling comes when one sees something else than the soul. This feeling never occurs in the Parbramha as there is absence of any intuition or feeling in it and as it is although devoid of any describable characters it has its own indescribable cadence.

According to mother Shruti, before this universe came in to existence there was only the unfelt, unseen and indescribable yet fully pleasurable presence of the Parbramha. It had a feeling that it is the Bramha(A stage before the Parbramha) which led to the formation of this universe. Shree Samarth calls this as an illusion which the Parbramha had and this is the original illusion (Hereinafter referred to as Maya). This then was the beginning of the universe. According to Vedas and Upanishads whatever is created is liable for destruction. Shree Samarth says that anything created anywhere will vanish there

only, the only thing which doesn't vanish ever is the Parbramha. From the immovable Bramha the highly mobile soul emanates. But the Parbramha which is full of peace and bliss, where all the knowledge merges and which is the epitome of all the lively witness of knowledge being the only God of the universe although is responsible for the creation and destruction of the universe, it can't be blamed for coming under the influence of the illusion, because even though the original illusion started from it, it was a momentary step behind its own stage and devoid of any evils. On top of that the Parbramha although did seem to have that illusion it was more of an intuition and an expression of the wish to see the out come of it. Therefore on any count the creation or destruction of the universe despite being done by the Parbramha, it remains blemish less and can't be ascribed to it. When we say that the feeling emanating from the Parbramha created the universe, we do agree that it was the reason for the highly motile and evaporative Maya and hence it is similar to the lack of knowledge and blinding darkness. This feeling also vanishes into the Parbramha from which it originated, thus finally what we can derive out of this is that nothing has been created nor destroyed but what we see is because of the influence of Maya and therefore an utter illusion, which further absolves the Parbramha of the deeds of creation and destruction.

The Upanishads and Shree Samarth also tell that one should track the course of the creation of this universe from before backwards, i.e. one should start from the end, the Sky, then sequentially go through the Fire, the Water, the Wind, continuously dissolving ones body and mind in them and imbibing the essence of them which leads to the realization of the inexpressible which also disappears in the Maya and then, when one is able to go beyond the Maya, one is almost near the Parbramha, which one should try to acquire at any cost for the ultimate peace and bliss and remain for times immemorial in unification with it?

Shree Shankaracharya and the Upanishads explain till only the inexpressible form but Shree Samarth and Swamiji have gone beyond that for easy understanding for the beginners which would help them in their sadhana.

6. THE EXTREME LACK OF KNOWLEDGE

There was only blinding darkness before the universe came into existence. The Vedas and the Bhagwad Geeta also support this concept.

The absence of the perception of the light (Presence of darkness) of the soul is lack of knowledge. On account of this there occurs the blunder of pride of the mortal body, the craving for various material and material pleasures and neglect of the real happiness and bliss. This pride, craving, neglect and the lack of knowledge are responsible for the existence of the universe and all the ungainly deeds done in it. The lack of knowledge veils the real knowledge of the Parbramha which has led to the chaotic situation prevailing on this earth and in the universe as a whole. Shree Shankaracharya and Bhagwad Geeta tell the same thing. The clouds covering the Sun get the light from it and seem to emanate light, but that light is of the Sun. In the same vein the darkness or the Maya which covers the Parbramha emanates the light of the Parbramha. The clouds are formed by the heat of the sunrays, but the Sun is not changed in any way by this. It remains as it was before the clouds were formed and even after they are gone. Moreover you can't find the clouds or even a trace of them in the Sun. As all of us know, by no stretch of imagination is there any congruence of the Sun or the clouds. The same is true for the lack of knowledge or the blinding darkness, the Maya and the creation of the Universe and the Parbramha! That is why the Parbramha never changes even a bit before, during or after the creation and destruction of the universe. Therefore it would be a gross blunder and an unpardonable sin to blame the Parbramha for these things.

Just as the sunlight is visible through the cloud cover and different shapes of clouds, in the same vein the light of the Parbramha is visible through the darkness in the form of all that is there in the universe, all that is done by it and the universal feelings. Parbramha being the witness to all of this and even to the thoughts and their culminations into ideas and the further consequences of it, it is the only thing in the universe which perceives everything in every living and nonliving material of the universe. Nothing can be hidden from it as it is omnipresent thus!

Once the feeling of the body is lost on purpose, the knowledge also vanishes. The non existent bodies of which are acquired by the soul

and the Parbramha are illustrations of ideas and are called the Biggest and the Source of all light respectively, which also vanish with the knowledge once the soul is unified with the Parbramha.

Some say that experiencing the invisible after purposefully overlooking the visible is the experience of Parbramha. But after you filter out the visible what remains is Zero and the zero can't be called as Parbramha. Zero means no existence whereas Parbramha is all the existence unified in one. Therefore Parbramha can't be called as Zero which will be insulting to Parbramha. Not only that, there is more than a fair chance that the person pursuing spiritualism may be misled by this mistaken concept. The fact is, Zero is at one end of the spectrum and the Parbramha is at the other end of it. Therefore one should by proper discrimination and differentiation be able to separate the milk from water when they are mixed together. I will explain it by a simple example. One person went to meet the King and on the way found his servant whom he mistook for the King. Then he met the real King and realized that he had made a blunder! The pursuers of spiritualism are liable to make the same blunder, which they should be aware of so that they can take the requisite precautions to avoid committing that.

Shree Samarth in his book, Dasbodh also has equated both the darkness and the Zero. This further gives credence to this theory and its explanation.

The veil which was there before the origin of the universe has become more solidified and has expressed itself as the universe. This has then come to the bodies of the living and the non living matter too. The consequence was that the feeling that I am the body and vice versa prevailed over the real knowledge that I am the Parbramha. The result is, for peace and happiness everybody started thinking of the bodily matters or the physical things rather than the Parbramha. It is needless to explain that the ultimate result of all these creations of the Maya led to the culture of bodily enjoyment where the Prakruti was the thing to be enjoyed by the Purush. You don't know what havoc it has created, or you know that but for your own sake choose to overlook it. The same happened with the Biggest and the Source of life also which also get corrupted and the Gods representing them eventually come under the influence of Maya which leads to seemingly corrupt expressions of the Gods, but one should never forget that this

is under the influence of the Maya and as has already been explained by the example of clouds, light and the Sun the Gods too are blemish less on this count as their real form doesn't change but you perceive them to be like that because you wear the spectacles thrust upon you by the Maya.

Ultimately on the lowest step imaginable in this ladder taking mankind towards the hell, all Prakruti became the female gender and the Purush the male. Both thought of nothing but the organic and material pleasures. Both forgot that these are utterly destructible and finally will lead to grief. Both took great precautions to enjoy to the fullest from the senses of the sensory organs. Thus the job of the Maya was made easier by us the, utterly fallible mankind. The seeds sown by the Maya unfortunately became big trees of abhor able emotions. Mankind finally fell prey to these nonexistent pleasures. They forgot that this was just a script of the drama written by the Maya, but they enacted it to the fullest capacity with the best possible efforts and finest acting without anybody's direction, and patted their backs themselves with resounding applause which was heard by no one as everyone was performing! Sadly it is only a drama which you took to the center stage of life for which it was never meant. I need not tell you that even the best performers in dramatics return back to their original identities once the performance is over knowing fully well that what they did on stage was an illusion meant for either entertainment or for passing on a message. They too don't carry it to their own life which will be surely ruined if they do so and you have exactly done what even they have been able to avoid. You are continuing to not only enact this drama but to take it over to your real life also. So you yourself are responsible for your own plight and till you don't take the measures to rectify it the chaos will be never ending and till eternity this will continue. Therefore it is with you to decide, differentiate and decipher the right things to be done and get on the right path as early as possible as it is never too late!

Men and women have the same desires as their real form which has originated from the one and only Parbramha. There is absolutely no difference between them but because of the darkness of the lack of knowledge the feeling of the body unnaturally comes to them and their desires related to each other are in the form of another illusion, the unreal cause of birth as perceived by them, the sexual attraction. When the feeling of the body disappears the whole sequence is in

disarray and the influence of Maya wanes off and then the men and women unify with the Parbramha where there is no place for any desires let alone the sex! Then there is nothing called as man, woman, their desires and the sexual attraction, as the desires and attractions are now aimed at attaining the Parbramha. This is the beauty of spiritualism. You just have to throw away the feeling that I am the body and imbibe the spirit of the Parbramha and there it is waiting for you, to embrace you and shower upon you the ultimate peace, happiness and bliss which if quantified are infinitely more than whatever you can get on this earth.

Shree Samarth tells in his Dasbodh that the Parbabramha and the Maya are not the only ones responsible for the attraction between the two sexes. It stems through the power of the Lord Shiva. The God has utilized this attraction which is often fatal if exceeded beyond limits for the creation of all the living forms on the earth. If one looks carefully and dissects microscopically the reason and causes of this process one would come to know that these creations were made to impart the real knowledge on those who are desirous of it that the attraction between the different genders being fatal one should get rid of it as early as possible to avoid the cycle of birth and death.

One should not brood over the past and the misdeeds done then as one does it may not be knowingly many a times but at the same time one should learn a lesson from it and in the present and the future avoid committing the same mistakes again and again. The best possible way to do this is to make friends with the knowledgeable, accept him as your philosopher get his wisdom and behave accordingly, which reduces the number of mistakes one is likely to commit in the times to come which consequently reduces the obstacles in the path of spiritualism. This is what Shree Samarth advises in his Dasbodh. This method is advised by the Upanishads also.

The sanyasis who have won over the lust, anger and who do not discriminate between any beings see the soul and get it for themselves by constantly following the path of truth, by remaining in sahaj Samadhi avastha, by acquisition of real knowledge and by strictly following there bachelorhood. Without this having faith in your own soul is impossible. Bhagwad Geeta also sends across the same message.

One who has won over the temper and the lust, one who is the King of his own mind, has got control over his senses and organs and who

are free from anger and hatred see themselves in all the beings and these sanyasis all the times work relentlessly for the betterment of all the living and even the non living. For them all that exists is only the Parbrahma, which being the ultimate form of happiness should remain the same in all the form of the matter. They never see anything as different from their own being.

At the peak of the young age one should win over the senses, the sensualities and the organic pleasures. On the basis of the power of such individuals who can do this, the earth can bear the others' bodies and their deeds. It is important to pacify your organic desires when the organs are powerful, which is easier said than done and therefore only a few can do it. When the organs have become weak any damned person can calm down their desires as by that time there are no desires left at all. He is the real man who wins over his organic desires during his youth when they are most demanding. He is the real Pundit who behaves according to the dharma and attains Moksha. He is the real orator who can tell the truth which is of the benefit for one and all and he is the real greatest of all who gives away everything with utmost grace. Sacrificing all the pleasures is infinitely better than enjoying them.

All the pleasures in the world including the sexual pleasure combined with the pleasures you can get in the heaven fall terribly short of the real pleasure and happiness. The best type of sadhana can be done by sacrificing everything. The happiness which the disenchanted ones get in solitude is denied to even the King of the Gods, which is why all the so called rulers bow before the Saints.

Sanyas is called as the fourth phase of life. The great sage Yadnyawalkya adopted sanyas even when he was living with his family to attain Moksha. His wife Maitrayi also did the same for the very purpose. In north India the married women and even the unmarried ones become sanyasinis. During the times of adnyawalkya there was a very learned young woman named Gargi who also became a sanyasini in her childhood itself. The sanyasis should never forget that they will gain bliss by totally avoiding the seemingly unstoppable tides of lust and anger without letting them affect their own self and by never losing their wisdom which helps in the avoidance of these. This is the surest possible way of leading a life free of any evil thoughts and living it peacefully. This what Bhagwan Krishna told

Arjuna in Bhagwad Geeta.

Lust, anger and desire are the doors which lead to hell. Therefore even one without any knowledge will understand that burning them out of one's body and mind is highly essential. Those who finally decide to bid adieu to these afflictions for ever are the ones who are on the right track to pursue spiritualism. Those only are likely to get the final Moksha, thus spoke Bhagwan Krishna in Bhagwad Geeta.

The three doors which open in to the jaws of terrifying death are the desires related to women, voracious appetite and money. One who has shut all the three doors is free from the fear of death. Therefore the real pursuer of spiritualism should keep away from these three desires as far as possible. Although it seems natural that the sexual desire will be there in any normal healthy human being, it is not so if one is blessed by Guru who opens his eyes and shows him the reality hidden behind it, which is nothing but the root cause of the vicious cycle of birth and death.

One who has been able to shut all these three doors and is able to see the others including the opposite sex by the sight of his own soul, who doesn't differentiate between the genders, who considers every woman as his own mother is free from this fear of type of death. As he has no lust he is not in danger of being contaminated by it.

Just as a seed if heated in an oven can't germinate, the lust can't terminate the knowledge and the sadhana of the knowledgeable in pursuit of the Parbramha.

Once when Mother Seeta was sleeping on the lap of brother in law, Laxman, Bhagwan Ram came in the disguise of a parrot and queried him, When a woman is on your lap won't your mind which so full of lust and which can waver most readily, compel you to do something which you don't want to do? Remember, a beautiful, fragrant flower, juicy fruit and the youth of women can produce desire in the minds of even the disenchanted ones.

The answer which Laxman gave is fascinating. He said, 'Although the mind has this tendency to stamp all over like an elephant, he who has the power of knowledge to control that elephant need not be afraid of it. Therefore even if a woman is on his laps his mind will never waver! One who is born of parents with the highest and purest

moral values, is brought up in the best possible culture and remains in the companionship of saintly people is not attracted by any of the three things which you are telling!'

There are innumerable men and women in this world but their bodies although similar in the major components and in even the minor ones no one is a mirror image of the other, not even the identical twins. There are subtle differences in the body composition and probably vast ones in the mindset.

The thinking which may be beneficial in the so called worldly matters which are non existent is harmful in the world of spiritualism. If one thinks that his vices are his greatest virtues, this thinking itself is the greatest vice and sin. God himself had created diversities on the basis of which the universe runs. One has to unify these diversities to understand the real truth hidden behind this veil of diversities. Unfortunately most of us are blind to this fact and therefore unable to see it. This is because of the lack of real knowledge which hampers one's progress in spiritualism. If you say that there is no difference between a poison and the pious juice to keep you alive for ever, nothing will go wrong except that if you consume a poison you will die. In the same vein if your deeds are pious you will reap a rich harvest whereas if your deeds are sinful then you are certain to go to hell. If you don't know how to prevent yourself from being burnt by the fire it is foolish to jump into it as it will certainly burn you to death. A wise man knowing this keeps away from the fire unless he has the divine power to avoid burns. The same applies to all the desires and the worst of them the lust for any thing. Once the great Saint Tukaram Maharaj had to suffer an attempt at seduction by a woman to whom he told that she was like his mother and the Goddess Rakhumai. He also said that he couldn't bear her fall from grace and if she needed a man she should marry some man and not try and seduce the worshippers of God like him. He also cautioned those doing sadhana that the company of women will lead them to forget the God, the pooja and they would not be able to rein in their mind which will race after the lust. You will see your own death on account of your desire to surrender to the desires of the organic pleasures and beauty is the last thing they should aim at.

7. HOW TO CONQUER LUST

One should always start doing a thing after giving a detailed thought to the pros and cons and also to the consequences of it. If this precaution is not taken then it is quite likely that one would find oneself in mess of his own creation and suffer the after effects of it lifelong. I for one can suggest the simplest of the ways to conquer the lust. Every one should consider all other women except his wife as his either sister or mother, not only in deeds but in thoughts also. Till the time the pride of the body is there the lust will remain. Once King Bhoj saw an old man and his old wife engaged in love. The next day morning he sent for them. They knew why he had called them and put two packets in front of him. The King asked what it was and the couple answered that one of the packets had a rice grain and the other one had ash in it. They further told him that till a man has even a grain of food in his stomach and the woman's body is burnt completely neither can be freed from lust!

We should bear in mind that before deciding on anything we should always know the other side of it. We should know about the Nature, what we should acquire out of it, what is the reality hidden behind the facade of the world, how should we behave with the people and the animals living on this earth through our own experiences and more importantly from those of the wise and those listed in the religious books and then after getting to know the real truth then try to behave like the really wise.

Your original form is the one which is before the advent of the intuition of me. It is without any undesirable things and which is perfectly the epitome of happiness. You should always remain confined to it so that you will never ever come across the feelings of the body.

Till you are proud of your body there will be lust. Therefore once you leave it behind the lust will automatically go because then no one will consider himself as man or herself as woman. When this feeling of the gender goes the lust has to go. Therefore forgetting everything related to your body is the surest way of conquering the lust. This is

what Bhagwan Krishna told Arjuna in Bhagwadgeeta. Here I will give you some examples of sadhaks who successfully avoided precarious situations where they were subjected to the lustful intentions of the other sex.

One of them stayed at a home during his journey for a night. There was an unmarried woman in the family who started to cast her spell on him and invited him to make love with her. He was horrified with this and made an excuse that he suddenly had to go to answer the nature's call and fled!

Our philosophy tells that you should not have any untoward thought regarding any other woman apart from your wife. In situations as mentioned above even if some other woman even bares herself before you, you shouldn't be affected, which is possible for Saints and the real sadhaks. Others whose mind is liable to be disturbed should at least be able to control their body and not do anything contrary to what the religion preaches. Even if you die while practicing religion you will get Moksha, but if you do things which are against the preaching of the religion then you are certain to go to hell. I myself have heard one sadhak telling such type of a woman that she was only constituted of nails, hair, skin, muscle, blood, bones, faeces, urine, and all such things which are there in everyone's body and you think that I will get attracted by your so called beautiful face, forgetting all these utterly despicable things, get lost! There was one female disciple of the famous Kali of Bengal who had maintained her chastity. Once during a pilgrimage when she had to walk across a dense forest she was suddenly surrounded by scoundrels who wanted to rape her. Knowing their intentions she just prayed Kali and the attackers at once saw Kali ready to kill them all and ran away! I was told by her that the disciples like her always carry a dagger with themselves for such occasions, when they resist the attackers with it and if they fail they kill themselves with it! This is the real following of your religion.

8. THE PRESENT TRAGIC SITUATION

It seems that there is an epidemic of lust and desire spreading rapidly in the society. I feel that one of the primary reasons for this is the increased age of the brides at the time of their marriage. After menarche the girls should not be compelled to remain unmarried for a protracted length of time. The result is that they become vulnerable to have love with any man of any age, caste, creed or religion. Not only is this mentioned in the Manusmruti but this is what you see in today's society. I am really greatly aggrieved by this utterly painful situation. On top of that there is this deplorable tradition of dowry. Whosoever has come to me seeking help I have done that to the best of my ability but for others who can't approach me I just pray Bhagwan Ram to help them.

The social mind is always liable to take things in their hands if they are offered to them on a platter as everyone wants to get anything if it comes without an effort or any responsibility. In such a scenario the responsibilities of the Government is increased manifolds. I doubt if any of our Governments have realized this. If and when they realize this they should pay more attention towards it. Without properly preparing the children we are blindly following the western culture of education to them without gender bias, which is good but it we have forgotten that before that a lot of effort has to go in to understanding the psyche of the children who are brought up in a different atmosphere at home and are suddenly exposed to an alien culture when their education begins. This is reflecting in the chaotic relationships between the male and female students which are already showing serious repercussions. If not the Government then at least the society should try to rectify it on its own.

Guru Datt has said that a woman is like fire and a man is like cheese and when the cheese is brought near the fire it has its natural property of melting. One should realize this, which is not difficult for an averagely intelligent man and try and keep himself away from being melted. This is one of the ways to refrain oneself from being seduced.

As everyone's way of thinking and behaviour is different everyone

has to be told a different method which should be of course according to the religious science. This will increase the chances of the success of the method and the progress of the path seeker.

Bhagwan Krishna himself has said that lust, desire and anger are the enemies of all. We should be then prepared in all aspects to fight these enemies to such an extent that not we but the enemy should be frightened to attack us. If you achieve that level then you are sure to conquer them even if they attack you at the wrong place, wrong time and on your wrong foot.

9. THE RELIGION OF A FAMILY MAN

Those who want to rear a family should be married at an appropriate time. Keeping them unmarried for long is detrimental not only to their health but the health of the society, the nation and finally the religion. When they have the desire to raise a family it implies that they don't have control over their own lust and desires and it is criminal not to allow them to fulfill it at the right time. Otherwise there is every chance of them falling prey to it and corrupting their whole life which can be prevented by this simple measure of marriage at the right time. They can then lead a normal family life, enjoy the material and organic pleasures and then pursue the path of spiritualism.

On the other hand there are some people who are unaffected by either happiness or grief. They have the ability to remain stable in any given circumstance.

The Shankaracharya has told how to follow the path of spiritualism while leading a successful family life which is also endorsed by the Vedas. He says that you should do everything but without expecting anything out of it. Always do sadhana and keep your behaviour simple yet exemplary to wash away your sins. You should remind yourself of the ultimate outcome of the organic pleasures and should try to increase the desire of reaching out to the self.

To follow the religion one should look at the women apart from one's wife as one's mother, at the others money as poison, sinful deeds as death, should protect one's family; follow nonviolence, truth, love towards all the living, curb the mind and body; donate as far as possible; be grateful and humble; follow one's religion; do the work

allotted as the work of God; respect the elders; if one is a Brahman behave according to the Vedic preaching, worship the God as directed in the religious books and do Jap, provide food and shelter to visitors; try to keep alive the Vedic and Aryan traditions; speak less and sweetly; do all that is possible in social work; always revere the Guru and the God and serve them with all might; pay due attention to the ultimate goal of spiritualism even while performing the duties of a family man; be calm quiet and solemn in any given situation; never loose composure even in a calamity; take gain and loss in the same stride; act according to the demands of the given situation; earn money by lawful means and collect and preserve all that is good. The great sage Tulsidas has said that if you follow all of these to the core then you will get the ultimate bliss and has also said that on this count he is prepared to bail you out if even the Gods refuse to accept it and grant you your due, may it be at the cost of taking on the Gods themselves. Shree Samarth also says the same thing but adds a suffix that while doing all these things you should always do the Jap also. The Bhagwadgeeta says nothing different than this.

Even when one is looking after the family he should be aware deeply inside that it is not his, it is a mirage and with this knowledge try to avoid the unnecessary desires stemming out every now and then. Once this stage is achieved one is able to detach oneself from the family while still seemingly continuing to be an active part of it and then one is able to pursue the final goal of unification with the Parbramha. Till that time one has to follow the path of spiritualism whenever the situation permits.

Shankaracharya in his five commandments for sadhana, the 'Sadhanpanchak', says that you can follow the spiritual path while performing your family duties by, not doing anything with the hope that it will accrue something in some form, doing everything without any sort of expectation, by continuous sadhana and by nice behaviour towards all which will dissolve all the sins and by constantly reminding the mind of the vices of the bodily and organic pleasures.

Shree Samarth says that, 'A sadhak who wants to follow the correct path of spiritualism should first and foremost avoid the obstacles that are aplenty in the form of many types of desires. In a nutshell he has to sacrifice a lot but of course the gains in the form of unification with the Parbramha far outweigh any sacrifice.'

You should go from dispersed to unified, from plurality to unity and try to remain in unification with the Parbramha where there is nothing but endless happiness. In this state you will realize that you are the truth, the endless, the indivisible, the invisible and the griefless form. Then you yourself will never like to come out of it.

10. CONDITIONING OF THE MIND FOR BACHELORHOOD

Till the age of 25 years every one should be a bachelor as the development of a male body physically is incomplete till that age and also the mind is not ripe with inherent ideas and external experiences. The same applies to women till the age of at least 16 years. If this is not followed neither a man nor a woman is able to get the organic pleasures or can have spiritual aspirations. After attaining this age one can decide whether to have a family or remain a bachelor and become sanyasi with the orders of an authority in religion. This is the basis for achieving the goals one has set for himself in his life, by following either of the paths.

Those who want to raise a family should never have any sort of relationship with any woman till marriage, except as mother or sister. Even after marriage all men should consider all other women except for their wives as their own mothers or sisters. The same is true for every sadhak.

Being faithful to the core to your spouse is the key to a happy married life and is absolutely necessary for the spiritual progress also. The Maya which emanates from the Parbramha manifests itself in the married life in the form of the progeny even though the soul in the parents is unified with the Parbramha, as the destined work of the Maya is to create. In fact Maya itself is responsible for the creation of the female gender from the genderless Parbramha. To simplify the origin of the genders it can be said that the Parbramha through Maya became the male gender and from its left side of the body created the female gender and from the right the male one. Therefore the male and the female are a part and parcel of one body itself but seem to be different under the influence of the Maya. Hence for unification with the Parbramha those who decide to raise a family should never forget this and always be in a spiritually united state and forget that they are different from each other. This path is better for a family man from

the point of view of pursuing spiritualism as well as enjoying the material pleasures in a better way.

While doing the duties of the family life if both the partners look at each other forgetting their physical appearance and looking at the soul instead it helps in reducing the lust automatically. If both the man and his wife develop this habit they can eventually influence their children who will imbibe it readily and the final culmination of this type of behaviour can lead to attainment of Moksha even while remaining in the family.

11. IDEALS FOR A SADHAK

The sadhak should always keep in mind the preaching of Mother Shruti that nothing has been created, nothing has been destroyed, nobody is bound by anything, no one in the real sense is a sadhak also, there is nothing called as opposition or obstruction to anything, no one is on the track for any achievement in anything including spiritualism and hence no one is free from anything. All of these are illusions and the real truth is nothing but Parbramha which also is nothing but the so called sadhak himself. Everything else is non existent. The apparent difference between the genders is also non existent. The Parbramha is the only thing which was there in the past and which will remain in the future without any restraint of time. It is the only source of real happiness. Despite knowing this if the sadhak believes in the dual existence of the soul and the body he is responsible for his cycling and recycling in the vicious circle of birth and death

He should always remember and realize that he is the Parbramha himself in everything. The firm belief in this fact is the real knowledge and experiencing it all the while is knowing your real form which gives him the ultimate happiness and bliss. Wherever he is in this universe, in whatever situation he will always be in a state of absolute peace, happiness and unbelievable tranquility without doing any effort either consciously or subconsciously. Simultaneously he will feel that he no more experiences any sadness or grief come what may. When the sadhak achieves this state he has probably nothing to achieve afterwards.

A mother who gets utmost pleasure out of the playfulness of her

child and always keeps on smiling and appreciating him doesn't hesitate to scold him if he does anything which may harm him with his well being in uppermost in her mind. In the same way one should do everything required in family life but should constantly bear in mind that it is not his and that he is not doing it himself but is a mere medium through whom the Guru is getting all the things done and should concentrate on the achievement of the Parbramha. Here the Guru and the disciple are represented by the mother in the given example and the well being is the attainment of the final goal which is going to accrue ultimate happiness and bliss. Mother Shruti says the same thing.

What is that advice which empowers you to have access to anything in this universe? It is the advice of the Guru. He tells you to consistently be in unification with not only your soul but the Parbramha also. This gives you the vision to see the unseen, to hear the unheard, to understand the as yet understood and to be permitted for any and everything till date not permitted. There is nothing except the soul and the Parbramha in this universe. All the experiences of any individual are felt by him. No one can tell what exactly this felt means. If you apply the concept of the soul then it can be safely said that it is the soul which feels it. What is visible is seen as such in the same form by all because they have the soul which is ultimately only one. Even if the feelings are different from one individual to another finally they boil down to consequences of the feelings which most of the times are same universally. This also points to the existence of the singular soul, expressing itself in many forms but finally uniting in to one as the water of a river filled in different pots is not different but is the same. When the souls from different bodies unite they also attain the Parbramha. Think about it and you will experience it.

12. THE STUDY OF MOKSHA

Attaining the Moksha is impossible without consistent studies. Shree Samarth says that you should never waste a single moment and always be engaged in studies. Regarding this Bhagwan Krishna told Arjun in Bhagwadgeeta that by total detachment and by studies and studies only, you can gain the control over the wandering and stubborn mind. You better have it for achieving Moksha otherwise it

is very difficult and almost impossible.

The study of Moksha is nothing but trying to constantly remain in sahaj Samadhi avastha by disallowing any thoughts to disturb that state or the mind. The desire of the material things is a hindrance to this study, therefore by continuous effort one should try to dissolve the material and the pleasures it seems to accrue. Even a prudent man seems to be bound by the visible material; once this disappears he becomes freed of all the shackles and is ready for the studies.

In the sahaj Samadhi avastha the first perception is that of the Me inside. From this emanate all other desires or ills. One should always try to repulse this first perception of the Me. When this becomes easily possible there is no question of the others to arrive, germinate and grow. Therefore the crux of the study is to be always in sahaj Samadhi avastha trying to throw the Me whenever it comes, away from the mind and you have reached the goal.

The importance of the body in the study of Moksha is limited to being just a medium. Except for the fact that it bears the soul the body is full of all the wasteful things. It is required only for achieving the ultimate goal. Otherwise it is literally useless. Therefore in the Hindu philosophy it is advised to neglect the body and concentrate on the soul inside it, because if you go the other way round then you will land up with all the wicked desires. If you search the soul inside the body then only you are on the right path and have the chance to unify with the Parbrahma.

Even the Westerners have said that everything that glitters is not gold. Things are not what they seem. Appearances are delusions! In other words they also agree that this universe is a myth and hence non-existent. They have forgotten their own philosophy and we have ours! It is time both realize it and put it to practice, for the betterment of mankind.

13. SHREE SAMARTH'S PREACHING

Shree Samarth says that one should study by remaining in sahaj Samadhi avastha for as long as one can, which is the most blissful of states of mind, and at other times be in total Solitude, complete Maun, drink only milk, philosophize about the real Me and shed off all the

desires and lust.

He advises that you should remain in solitude or be hidden till you have completed your studies or else you stand a chance of deprecating yourself by showing off before the completion of the studies.

He says that in the ultimate form in which you wish to merge there is nothing visible which can either be produced or destroyed. When you unify with it, you also become one who is devoid of creation or destruction, giving and taking but signify the ultimate bliss. When that is the case there is no question of thinking about anything, desiring anything, expecting anything, remembering anyone, loving or hating anybody and therefore you should then remain in a constantly blissful state not affected by anything.

The study can lead you till the sahaj Samadhi avastha. Once you become capable of going in to that at any time, for any length of time, in any given condition and whose mind can't be disturbed by anything imaginable, either good or bad now acquires the credentials for leading the people on the correct path.

Such people experience that their family life has been fruitful; they have got the fruits of the sadhana without demanding it even while pursuing the Parbramha and getting it too.

People follow only that spiritual leader who does everything wisely and doesn't allow any room for even the smallest error. This is a very difficult task which requires attention to the minutest details with a discernible mind where only blind faith will not help. He doesn't expect anything from anyone, not even from his staunch followers. His worship, knowledge, wisdom and his perseverance is ultimate. The one who can do this is followed by the people who are metamorphosed by him, who show signs of changes from within and who become really wise with knowledge and are ready for the ultimate in the spiritual path. As per the teachings of Shree Samarth this is achievable, but only after continuous sadhana. Therefore I also feel that till the studies are not over the sadhak should not exhibit himself. The sadhak should ask himself whether he has it in him and then according to the honest self estimation decide upon his behaviour.

Parbramha is the place for the ultimate and pure rest. There is neither grief nor any diseased states. This is very difficult to achieve

and therefore when one achieves it he should maintain it as his greatest treasure with all the wisdom and care till eternity. It is the real knowledge which includes realization of the real yourself inside you. Otherwise if you go by the knowledge of the visible things you will miss the real knowledge as it is formless and hence is invisible.

Regaining the lost knowledge of the real Me is very difficult. The reason behind this is the fact that this knowledge is acquired on the basis of the realization of the soul in its complete form by that Me. Therefore it is important not to lose it any time that is always be in unification with it.

The Vedas say that the real form of Me which is the purest is the origin of the universe. By experiencing this one can attain that purest and true knowledge. You go in pursuit of the real me or the true knowledge you get to know the Parbramha and vice a versa, therefore it is called as the knowledge of the Parbramha.

Now Shree Samarth tells us that he will reveal what his Guru (Bhagwan Ram) told him, which is the ultimate in spiritualism. The final statement is, 'I am the Parbramha', the real meaning of which is very difficult to understand. I will tell you what it means. You should never doubt that you are the Parbramha himself. The Parbramha being formless you are also no exception. For you also there should no existence of this illusionary universe. You also are free from the bounds of the material forms and the emotions emanating from it. All said and done there is no boundary for anyone but all become affected by the illusion and move around the bodily demands and pleasures. To avoid this it is always advisable to be in solitude for as long as possible and try to attain sahaj Samadhi avastha. Whatever is despicable should be thrown out at once and at the same time whatever is praiseworthy should be grasped and clasped for ever. If you follow this advice of my Guru you will also attain Parbramha.

14. IDEAL ROUTINE FOR A SADHAK

Shankaracharya has said that every sadhak should as far as possible remain in solitude and in sahaj Samadhi avastha, always firmly believing that he is the source of all illumination. He should read only those books which impart real knowledge. He should eat only that food which will keep not only his body but the mind also

pure. The real food for a sadhak is the bliss he gets out of the sahaj Samadhi avastha! Oily and spicy food should better be avoided as they increase your basal metabolic rate and are an invitation for lust. It is said that one who can control his taste and eating can do the same for other senses as well. The corollary is that one who can't do this puts his everlasting bachelorhood at stake. The food should contain the permissible mixture of spices, sour substances, salt, oil, butter and curds. Buttermilk is very good for spiritual sadhana. All in all the sadhak should remain satisfied with whatever food he gets and should eat that by taking all the precautions told earlier and should eat only after offering it to the God. This in itself is the beginning of the restraint which is so essential in a sadhak's life.

One who is disinterested in everything that material can offer or is totally disenchanted with the worldly affairs can attain Parbramha, but he should continuously learn, throw away the vices and through the power of wisdom gained out of true knowledge overcome all the obstacles. This is the way to attain Parbramha by remaining undefeated by any impediments which are bound to be put by the evil forces and even sometimes by Gods to test the real worth of the sadhak, with a firm belief in the light emanating from within. He should be a friend of all yet independent. He should not blindly follow anyone. He should acquire all the virtues as far as possible. His talk should be very soft and sweet and his ways should be purest. He should be in the company of the like minded and have a Guru who can impart further knowledge on the same path. The Guru should be the best amongst all in all the aspects. If he can't get such a Guru he should pray Shree Samarth who would either bless him or show him the correct path. As far as possible he should not stay in a family as that is likely to distract him from his chosen path. All in all he should always keep his goal foremost in his mind.

He should always read books like the Dasbodh, Upanishads, Bramhasutras and Bhagwadgeeta and also the books written by Shankaracharya. He should never forget the basic that this universe is being lit and therefore becomes visible by the light emanating from within him. He should always possess the faculty of analyzing this all the time. He should never expect happiness from anything else apart from the Parbramha and therefore not overindulge in loving anything else.

The sadhak should not fall prey to the lust which is liable to put impediments in his path every now and then. He should not allow his thoughts to be clouded by doubts about the correctness of his path, the concentration of the mind, getting afraid of anything and getting attracted towards the desires and instead be sure that he has attained the Parbrahma and its light will thus clear all these evils. This helps in controlling the soul and the mind. It also can avoid any untoward events or remedy them. Otherwise he is likely to be haunted by all these things till death.

The feelings of happiness and grief originate in the mind. Then one starts loving and aspiring for the things yielding happiness and hating keeping away from those resulting in grief. The sadhak therefore should have total control over his mind so that he is able to go beyond the so called happiness and the grief. He should have no vices and should have the virtue of being in sahaj Samadhi avastha whenever he desires for it.

Although the sadhak has to live in the society he should ignore that and live like one in a forest. He should be able to effortlessly nullify the lust on the strength of wisdom, disenchantment and disinterest in everything except the Parbrahma. He should remember that his enemies in this path are his own body, mind, intelligence, women except for his wife and other sense organs.

There are five vices in the body i.e. Lust, anger, irregularities of habits and excessive sleep. Neglect of the bodily feelings and of the female body allows you to control lust. To conquer anger you have to forgive, not talk excessively, not stay at a place for a long time and behave with others without allowing your ego to interfere. There is no need to elaborate on eliminating on irregularities of habits. It has been proved by modern science also that the lower your respiratory rate better is your physical and mental condition. To achieve that you have to take the optimum diet which is essential to sustain your bodily functions. You should not hate anyone, never criticize or unnecessarily praise anyone, avoid all mistakes and sins and never wish bad for anyone and all the time remember that you are the Parbrahma. If you are able to do all this then you can be free of all types of fear. To avoid excessive sleep you should regulate your diet and exercise along with continuously philosophizing about your life.

Sleep is a form of dark envelope around you. By meditation you can remove this darkness around you and reduce the excessive time spent and wasted in sleep.

The origin of this universe is from the happiness emanating from the Parbramha. It is maintained by the same and finally disappears in to it. This what Mother Shruti says. This being the case you should always remain in that state of happiness. It is the illusion of Maya which veils it. But it can't do that with the Parbramha and therefore you should always strive for the enlightenment by the Parbramha.

Unification with the Parbramha and the realization that as all else is the expression of the Parbramha within me therefore is in no way different from me is knowledge. Meditation is nothing but disallowing anything to either enter the mind or emanate from it. Washing out the lust and the sense organs is bathing your mind. Dissolving the mind and the organs in the Parbramha within is purging your body. Yourself becoming the desireless happiness is the meal. Never forgetting that you and the Parbramha are the same is solitude. If you realize this and practice it too then no one can prevent you from attaining Moksha. If it is not possible to do it all the time at least you should always remember your Guru and consistently tell yourself that he is the source of the light of happiness. Always smile and consider it as an expression of the Parbramha inside you. Some of your time you can devote to reading the spiritual books, listening to the preaching of saints and thinking and philosophizing over it.

Shree Samarth says that you should never waste even a single moment. I always tell my foreign disciples that an empty mind is a devil's workshop. If you don't control your mind it is sure to wander all over. If you find this difficult to do, then try to remember the God or the Guru or do Ramnam Jap all the time. You should try not to give your mind any time to think over the desires and the lust. A mind bound by these leads you to hell whereas the unbound one by these leads you to Moksha. It is not an easy job but not impossible also. You can achieve it by perseverance.

The path of spiritualism is like a narrow lane passing through thorny bushes of material, physical pleasures, lust and desires. It is imperative then, that you have to tread on this path very prudently

and carefully.

You should sleep at 10 pm and get up at 3 am. Immediately after that during meditation your first thought should be that you are the Parbramha. Then you should take bath with cold water. Even the modern science has now advocated this for obvious reasons. Then you should perform the pooja and yoga. If you are young exercise is a must to keep your body and mind healthy.

Then you should read some religious books like the Upanishads and afterwards spend the time till 12:00 noon in meditation. During the meditation always try to remember that it is the Guru you are serving by it. Then have your lunch after offering it to the Guru. In the afternoon, again read and think over the religious books. In the evening take bath and meditate for a while and then rest a little. When the stage comes wherein you can spend most of the time in meditation you can reduce the time allocated for the other things. Your daily chores should be very regular which includes diet, attention to the health of the body and sleep etc. Never keep long nights. Your diet should not have anything spicy or euphoriant. As far as possible the liquids should be avoided except water, milk and buttermilk. Try to avoid the company of bad ones and also avoid anything which is against the principles laid down by the spiritual path you are following. Constantly monitor whether your mind is becoming purer. This should be done till death.

Shree Samarth says, 'All of this is a Herculean task which is not possible for a physically, mentally and spiritually weak.' The greatest obstacle is your mind which is the most uncontrollable entity in this universe. Thence it becomes imperative that you make yeoman efforts to control it. You are the knowledgeable witness of your own mind. Neither at its beginning nor at its end there is any contamination of the companionship of lust or desire when you are able to control your mind. If you don't do that then you are surely and certainly heading towards hell. Therefore with the wisdom acquired through the real knowledge control your ever wandering mind, otherwise it is readily subject to submission at the feet of lust and desire.

If you surrender to the desires of the mind totally then you are definitely inviting your death at an earlier time than destined. Lack of

meditation, terrible interest in the bodily and family matters and enjoying all the demands of the senses leads to amnesia of your real self which again has the same implication. If you forget the presence of your soul even for a little while you are liable to go back on the track of spiritualism which is veiled death. All in all it is impossible to attain the Parbramha without controlling the mind. Shree Samarth states that constant remembrance of the Parbramha is a way to dispense with mind. Bhagwan Ram says that sacrificing everything is the best way to do that. Shree Samarth tells that control over the mind can be achieved by:

- Acquisition of real knowledge.
- Constant remembrance of the Guru and his preaching.
- Avoidance of the desires and lust.
- Yoga and Pranayam.
- Total surrender at the feet of the God and / or the Guru.
- Absolute love for the worship of the God and / or the Guru.
- Forgetting your bodily feelings.
- Always remaining in the state of unwavering happiness.
- Disallowing any thoughts to emanate from it except for those which are for tracking further on the spiritual path or for the betterment of the society
- If you are able to do that then you can attain Moksha. This is what Bhagwan Ram and Shree Samarth have said and I have no reason to differ from them. I pray the God and my Guru that you do it and gain Moksha.

|| JAI JAI RAGHUVeer SAMARTH ||

AASHRAM

The Ashram established by Swamiji is at Varadpur in the state of Karnataka near Sagar, District Shimoga. This is a sacred place in the Sahyadri ranges where the greatest of sages like Maharshi Agastya and Maharshi Vyas had done their sadhana thousands of years ago. Maharshi Vyas had established a temple of the Goddess Jagdamba which is still there and there is also the cave where he used to meditate in solitude. His Samadhi is also there. He had spent his last years here. All the disciples visit this Ashram as they believe that Swamiji although is omnipresent he is in the Ashram always, even when he is with the disciples wherever they are and hence the frequent visits to the Ashram, to seek the blessings of Swamiji. It is a very picturesque place, full of Nature's bounties worth visiting even if you are not a disciple of Swamiji or are not inclined towards spiritualism, after your visit there, you will be!

The Ashram is run by a Trust, the members of which are Swamiji's staunch disciples and have no other interest in life except for worshipping Swamiji and serving the visitors. All of them stay in the Ashram and don't accept any salary. It is a purely charitable organization.

Those visiting the Ashram can stay there without paying any charges. They are provided free lodging and boarding. It mainly consists of :

Swamiji's Samadhi Mandir (Temple): with the cave where Swamiji used to stay during his solitude.

Dharma Stambha with the Dharma Dhvaj: This is at the top of the mountain and is 30 feet in height. The Dharma Dhvaj is made of 5 sacred metals.

Sanskrit Pathshala (School): named after Swamiji where the students learn the Vedas, the Upanishads and the related spiritual literature apart from Swamiji's and Shree Samarth's preaching.

Goshala (Cow shelter): houses around 250 cows.

There is a residential complex for the visitors, food preparation rooms and dining halls.

Shreedhar Teerth: is a constant source of water running 24 hours a day created by Swamiji, the origin of which no one knows and a pool for the storage of water is constructed there. This water which

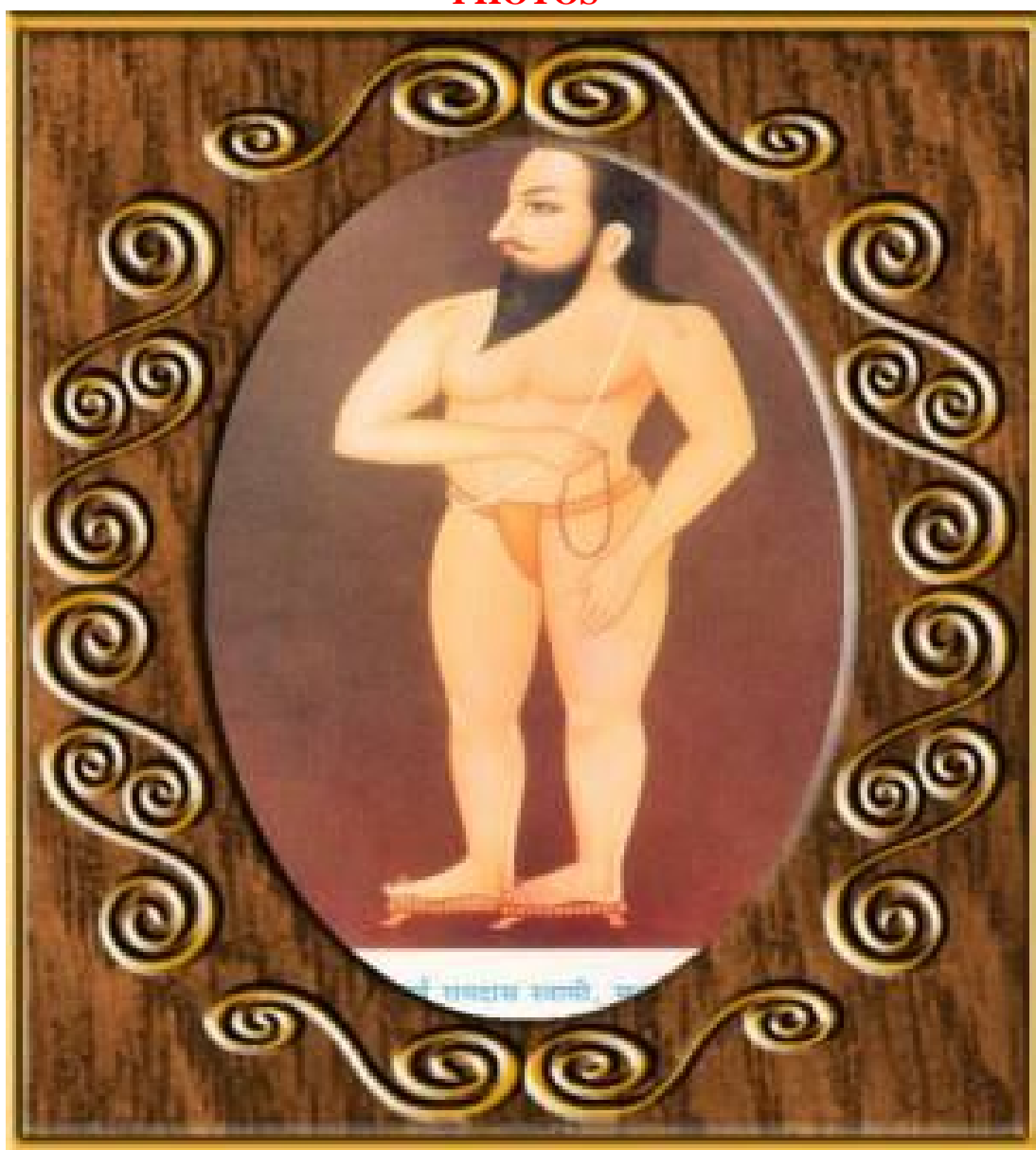
we the disciples believe will run till the existence of the Earth is purest in quality, not found in the areas around and has a fragrance of its own. Even when stored for years together in any clean container, it never loses the fragrance or is never contaminated. It is used by the disciples as the sacred Teerth made available to them by Swamiji for use during calamities in their family lives or during the pooja.

The Ashram is totally run on the money sent by the disciples as Guru Seva (Service). Till date it has never faced any financial or other problems! How can it, when it was Swamiji's fondest place after Sajjangad. The accounts are duly audited every year by a qualified Chartered Accountant

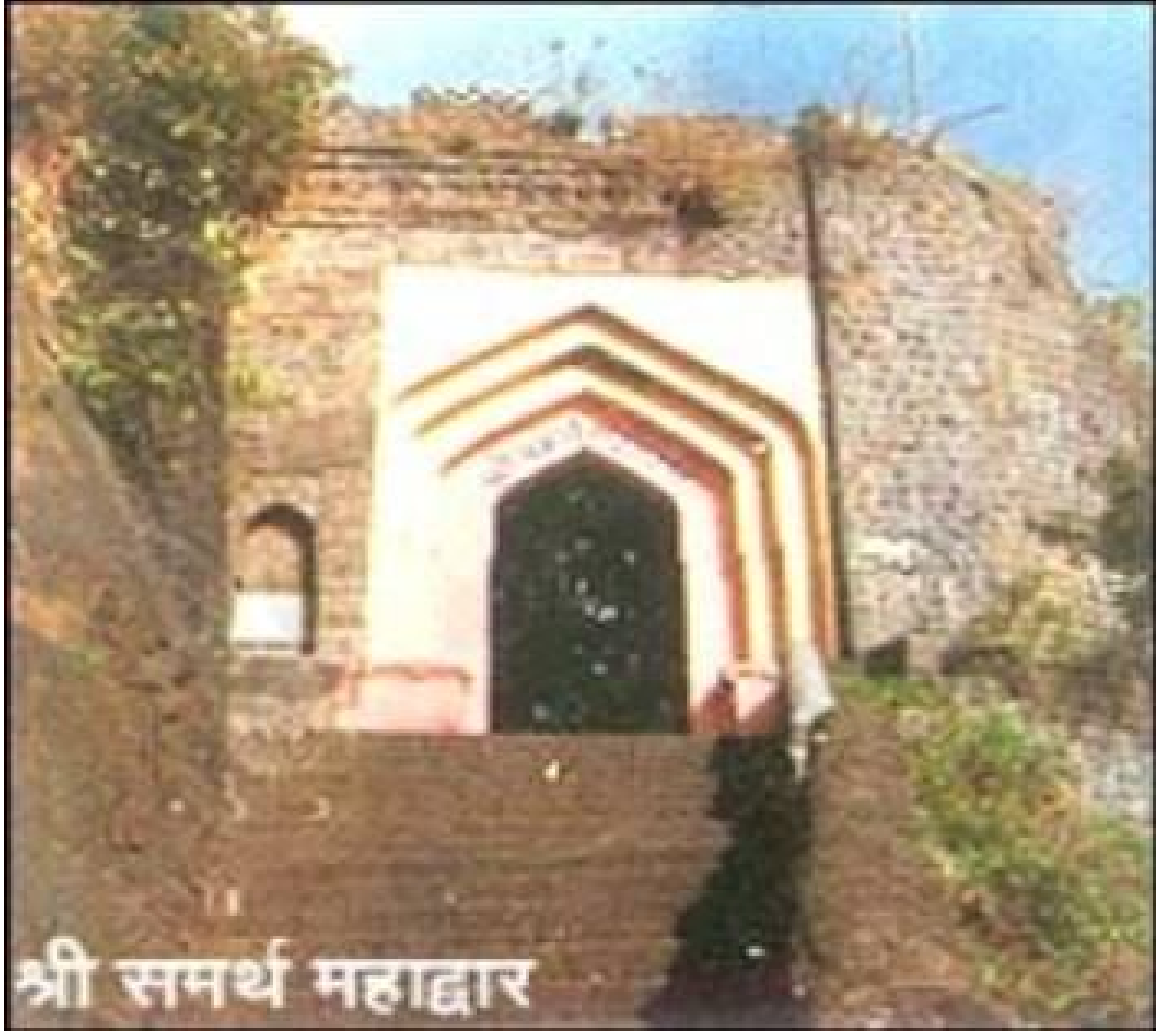
BOOKS OF SWAMIJI

- ARYA SANSKRITI.
- DNYAN - YOG.
- AMRITWANI.
- SWAMINCHI SHATPATRE.
- SWATMNIRUPAN.
- VIVEKODAY.
- BHAKTIYOG.
- MOKSHA SANDESH.
- DATT KARUNARNAV.
- SHIVSHANT STOTRA.
- UJJWAL SANDESH.
- DIVYA SANDESH.
- PANCHIKARAN.
- BHAKTISAR.
- SAPTADHYAYI.
- SHREERAMPATH.
- SHREESAMARTHPATH.
- MARUTI MAHATMYA.
- AASHIRWAD.
- POEMS.

PHOTOS







श्री.समर्थ समाधि

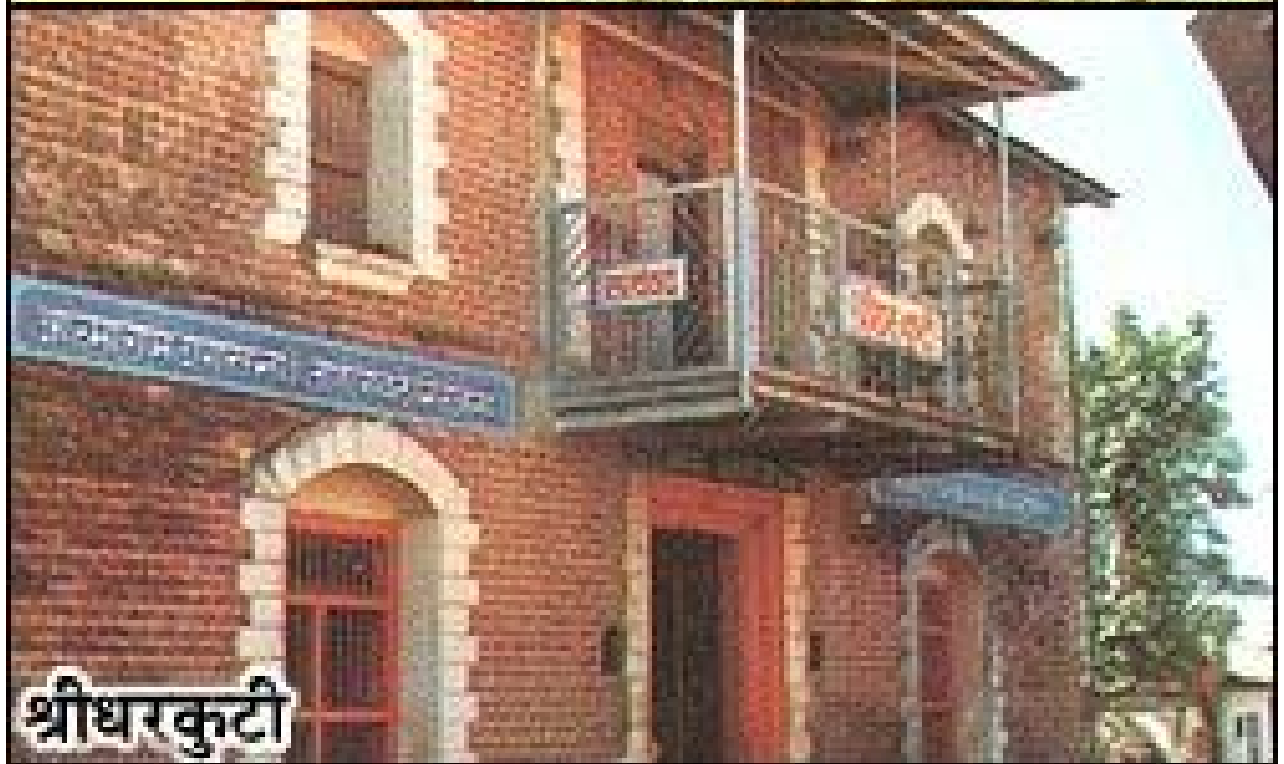
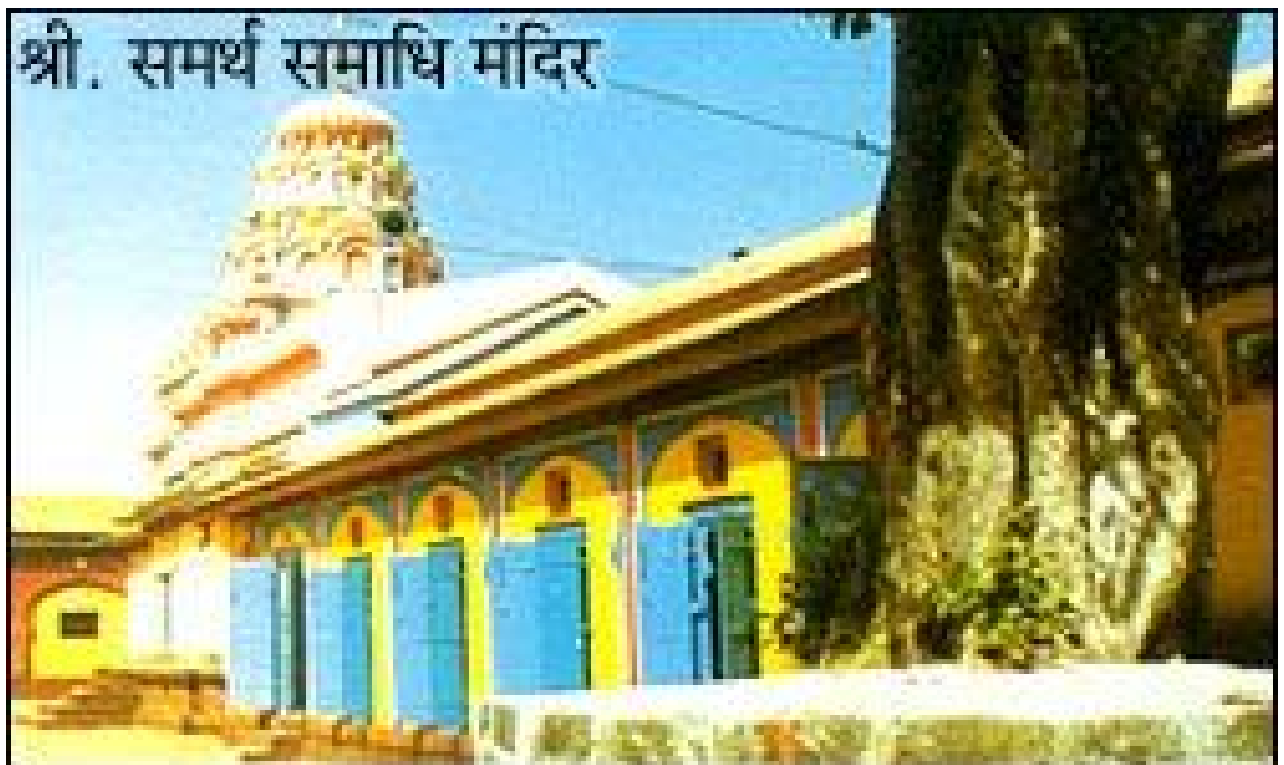


मङ्गल काला अवि वारी । नैली मङ्गल अंतःकरणे । परी नो आहे जगन्नीली । विरंतर ॥

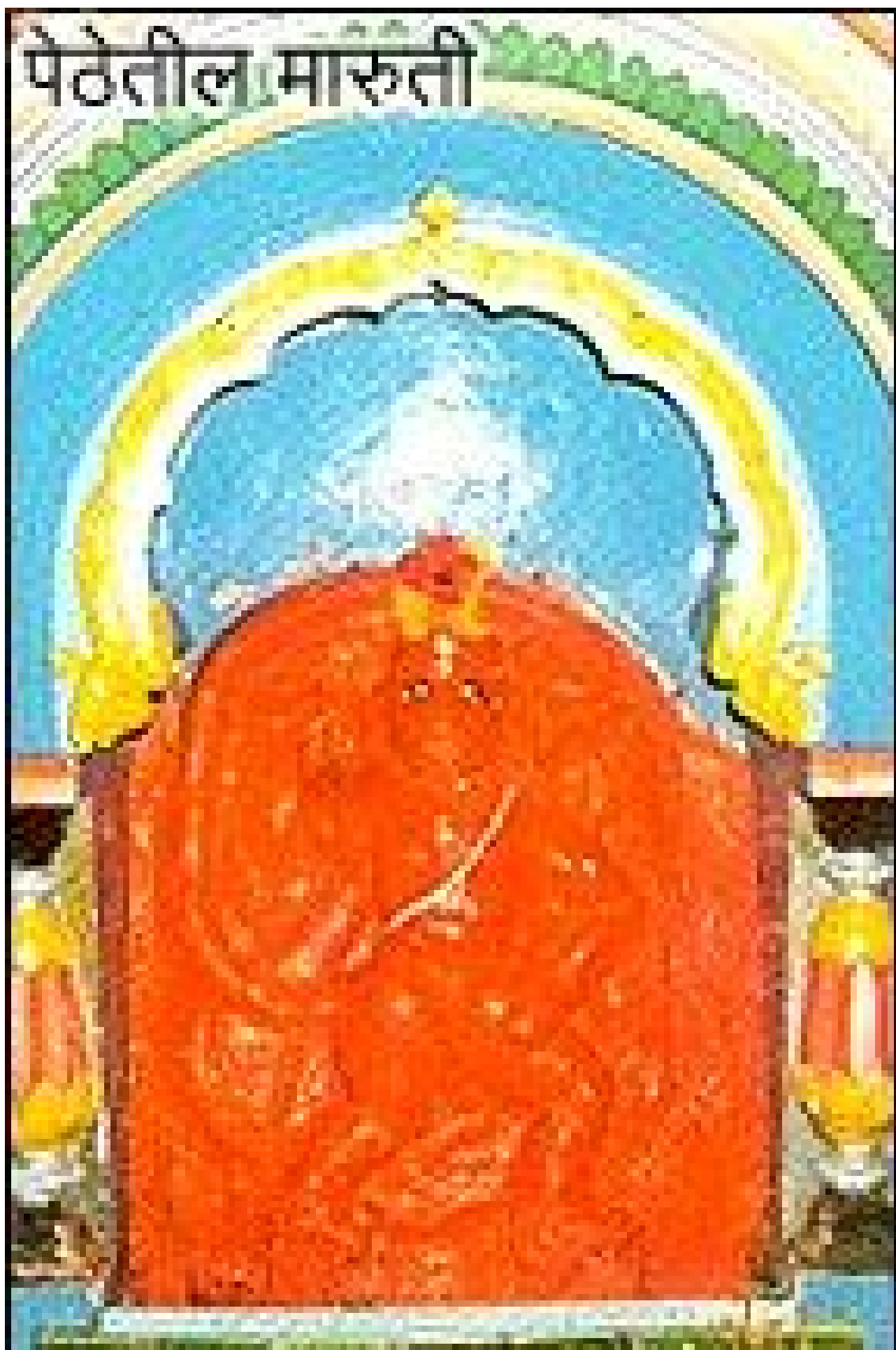


शेजघर





पेठेतील मारुती







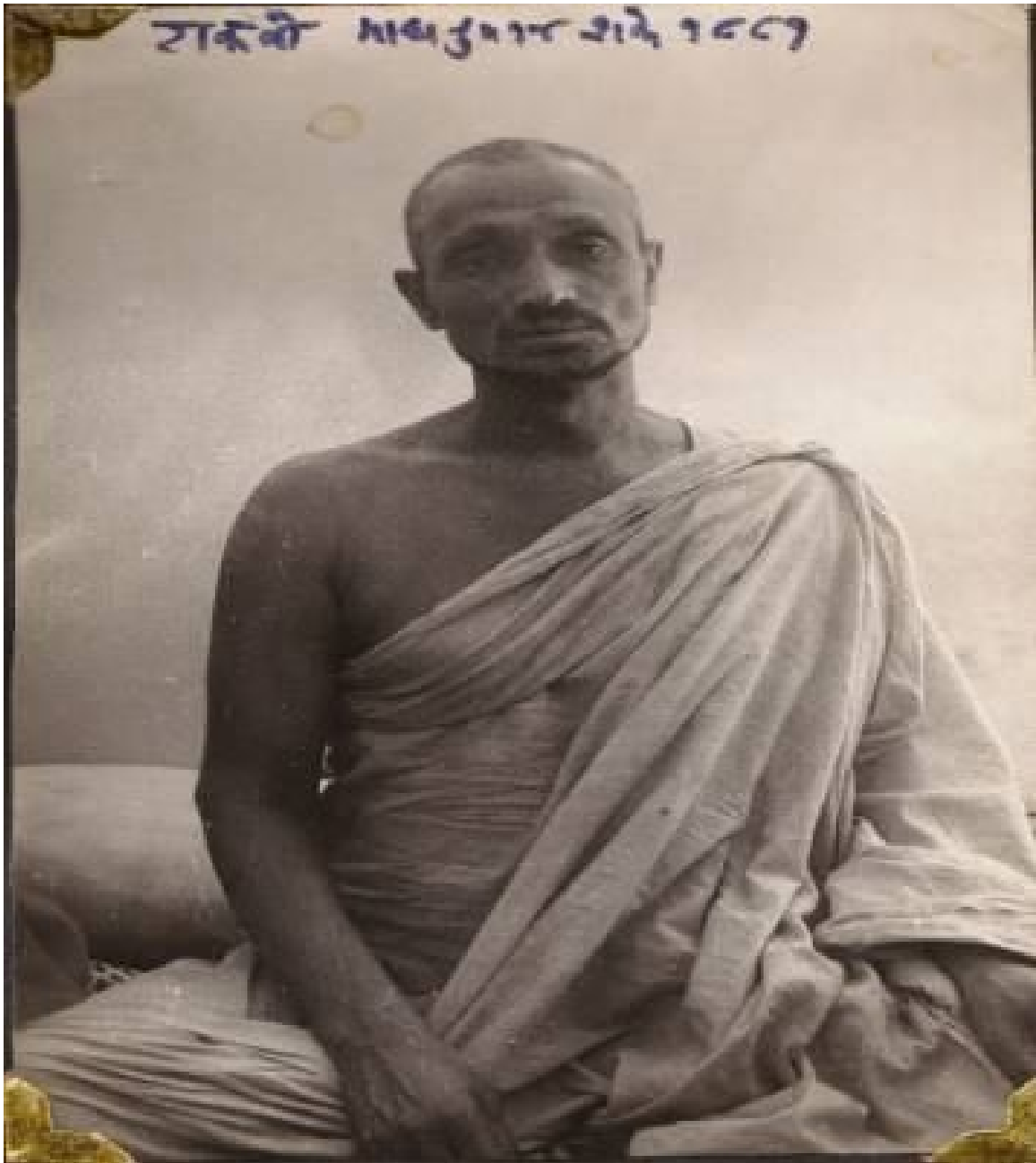
श्री श्रीधर स्वामिनाम् समाधि मन्दिरम्, श्रीक्षेत्र वरदपुरम्











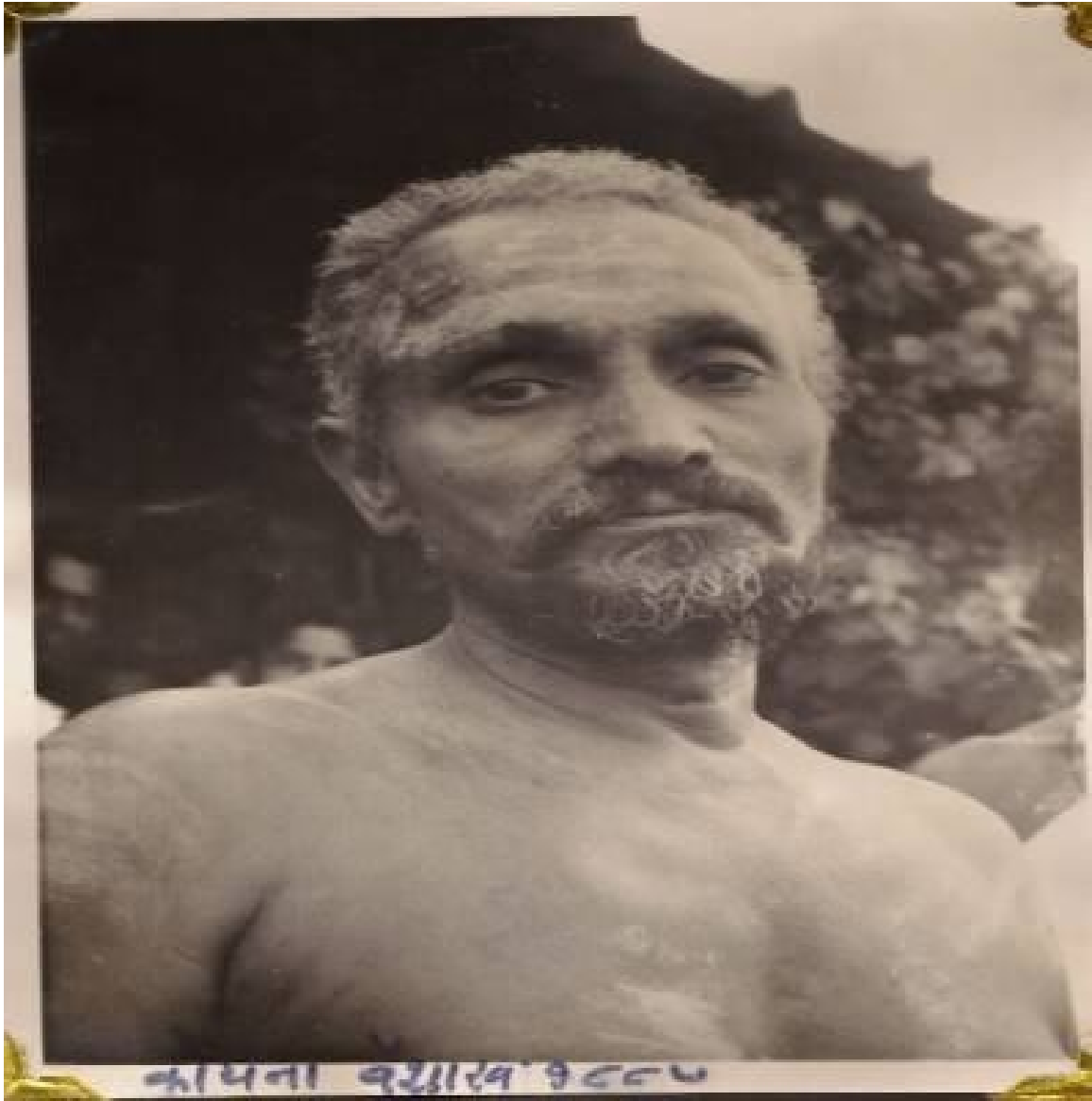
















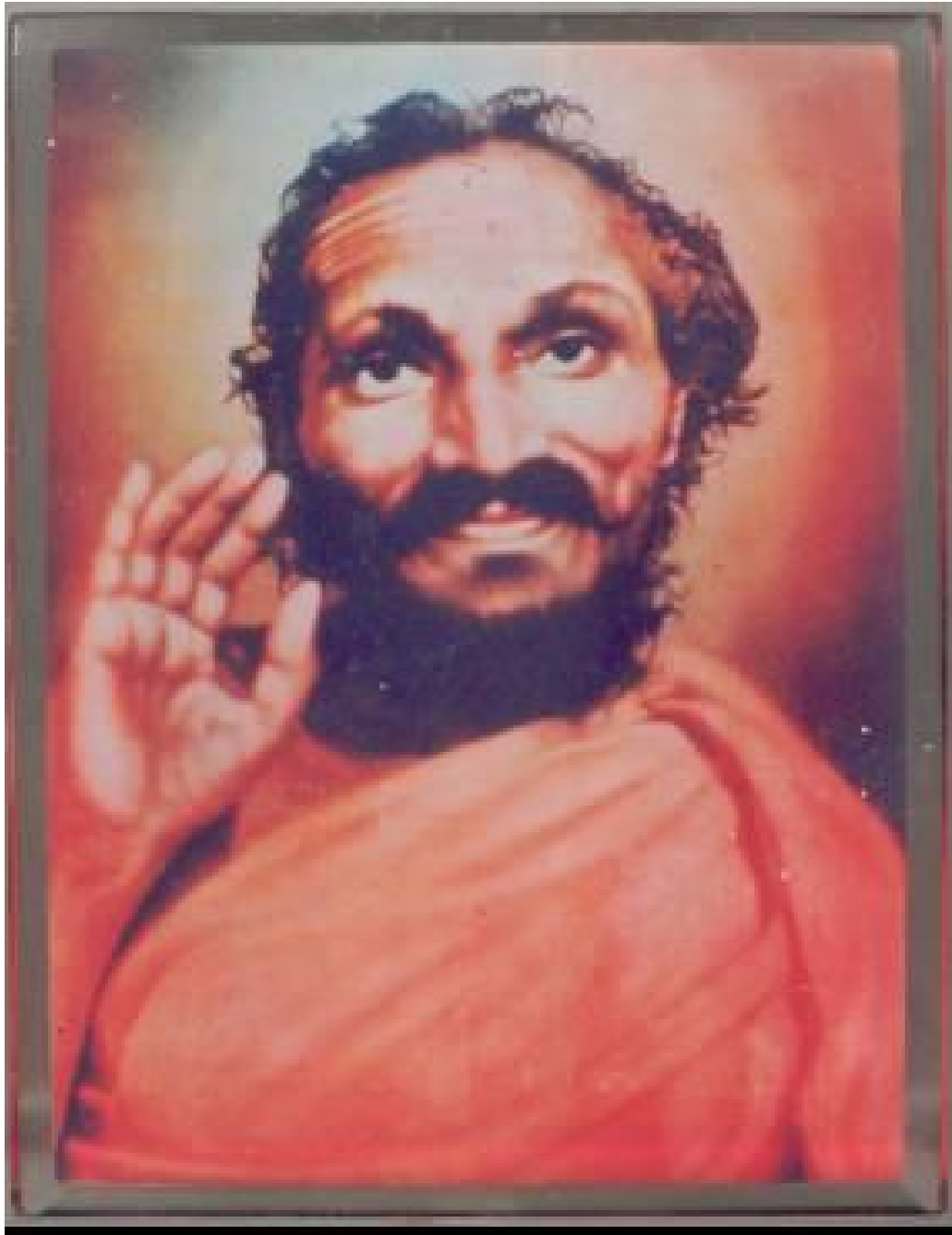






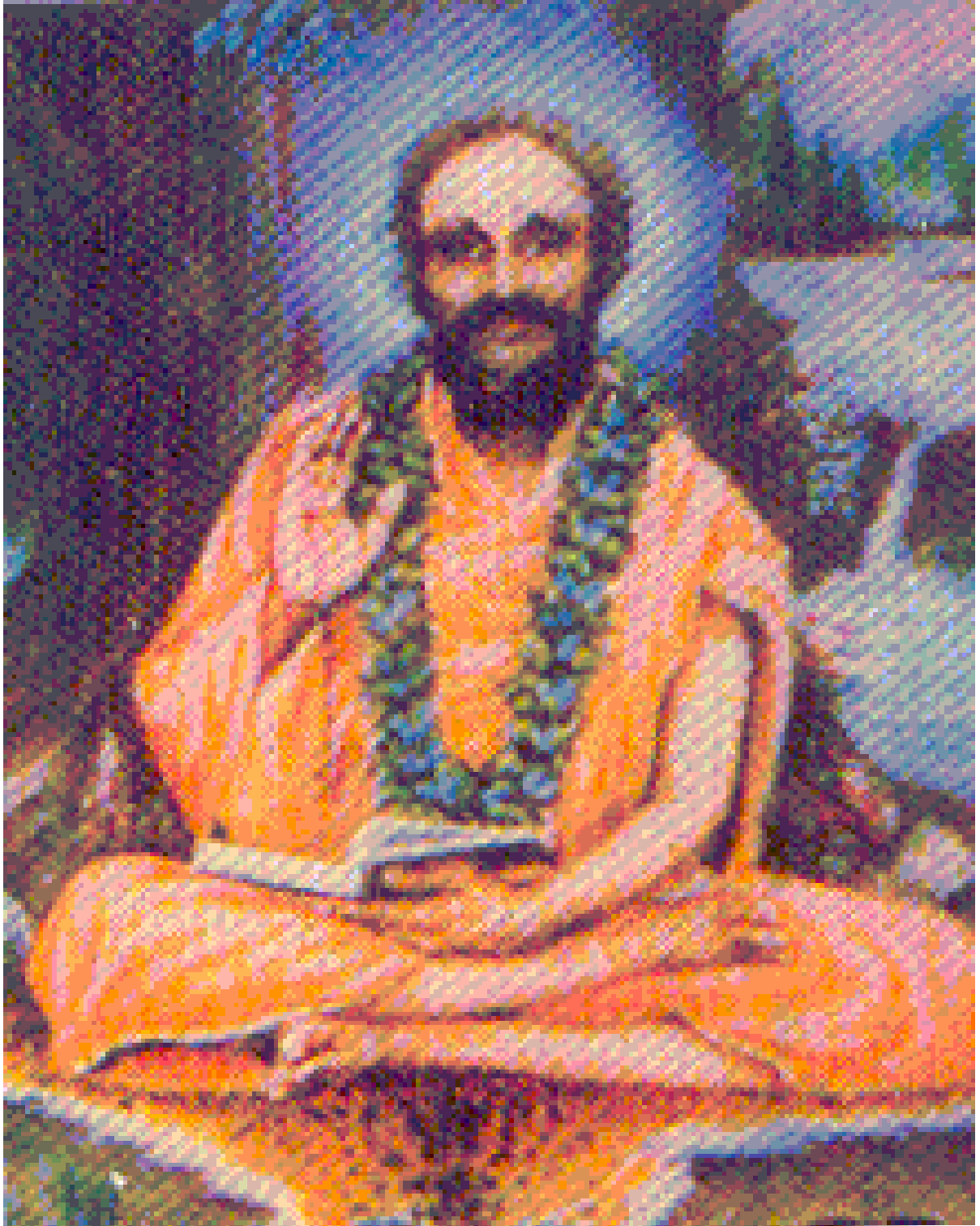


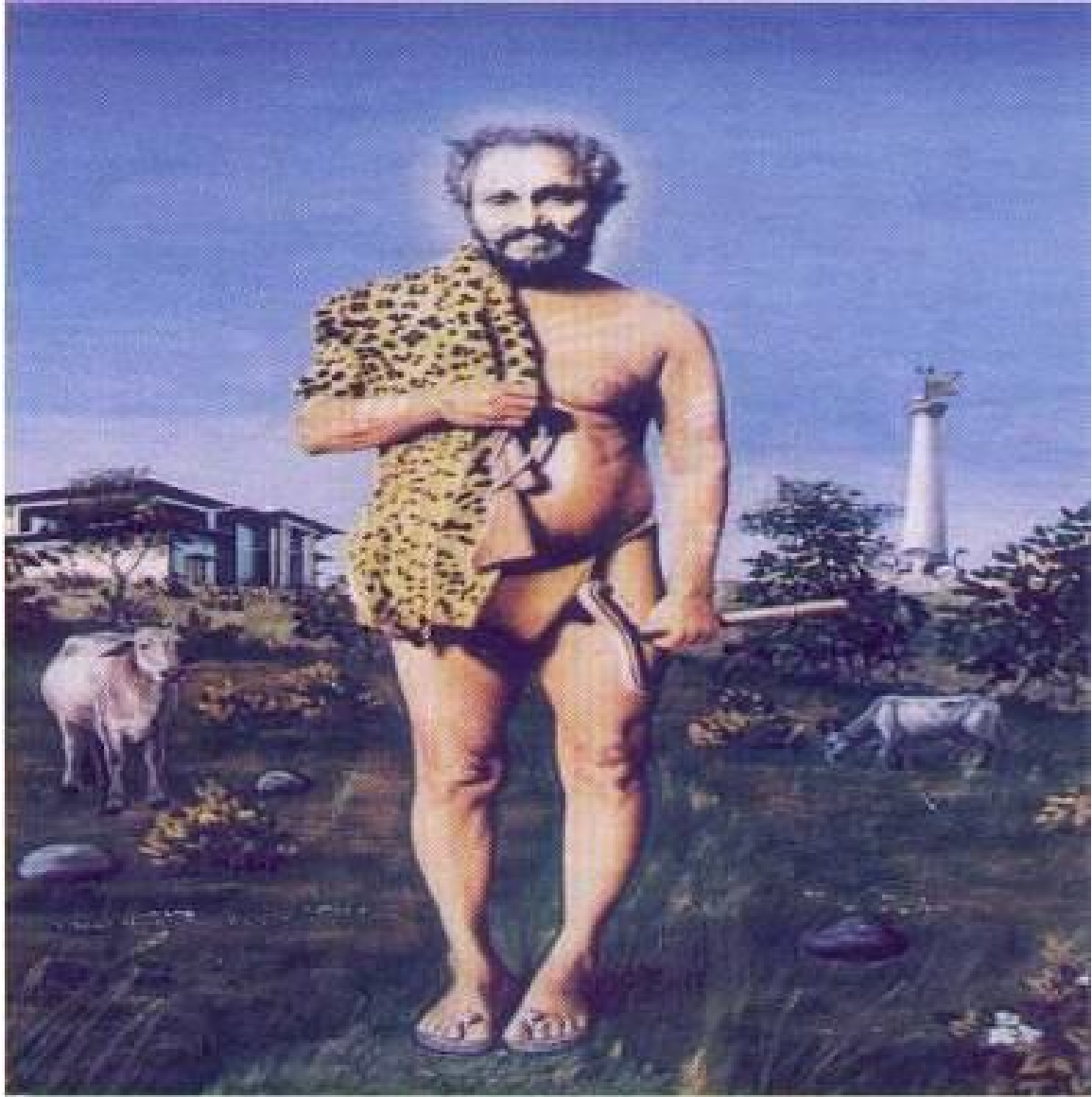


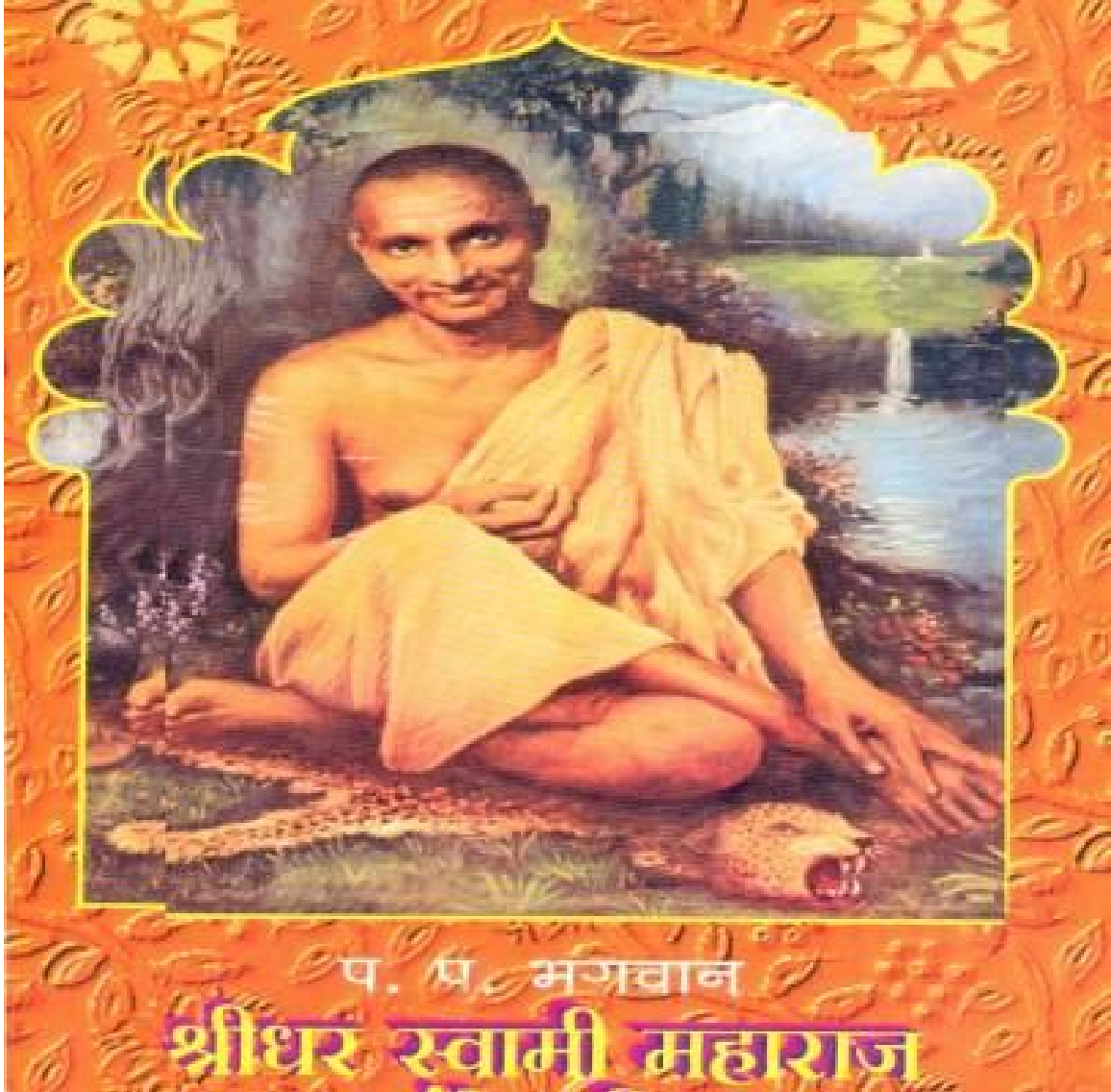




श्री. प. प. भगवान् श्रीधरस्वामी महाराज (सज्जनगड)









सद्गुरुस्तवन



॥ श्री प. पु. भगवान श्रीधरस्वामी ॥

FOR VIDEO CD OF SWAMIJI

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SWAMI MAHARAJ, compiled from various authentic sources.**

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